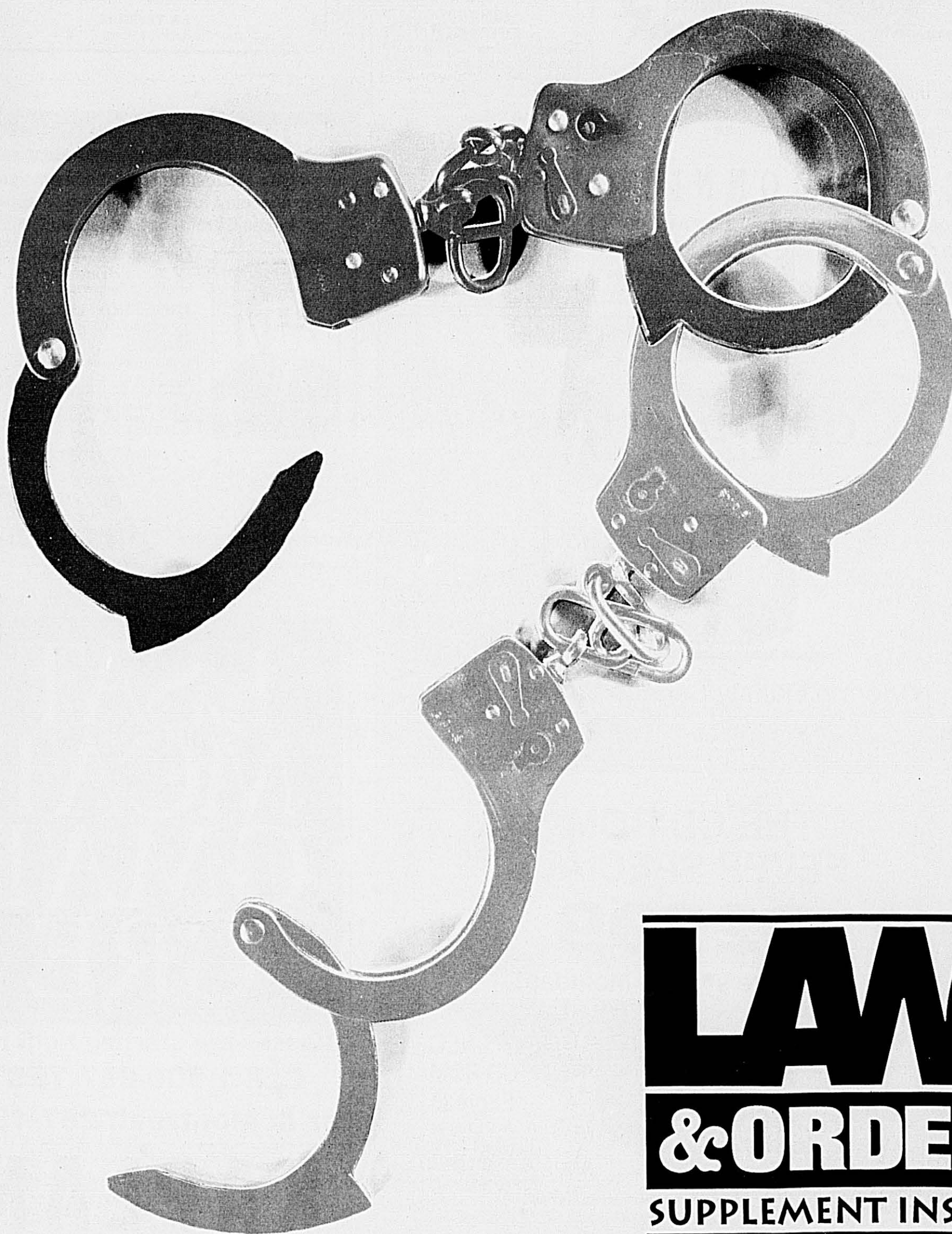


THE MCGILL DAILY

Volume 82, Number 94

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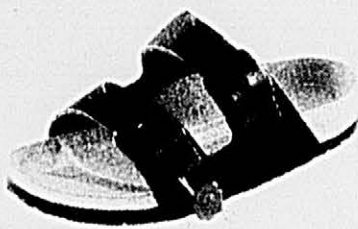
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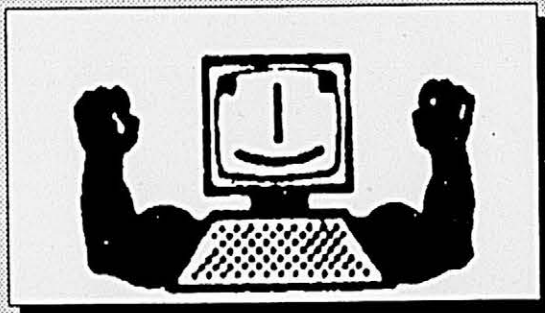
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Bored yet? We certainly hope so.

The worst thing we at the *Daily* could do would be to bore you, and that's why we prefer to stay away from the sentiments expressed above.

Instead, we'd rather share our thoughts about the Queen (may she rest in peace — soon) or Palestine. Or we'll talk about how women are excluded from AIDS studies, the continuing focus on stranger assault without worrying about acquaintance rape, the way democracy benefits the already powerful, or how the very institutions of society are turned against people of colour.

As a newspaper relatively free from commercial controls, all we have to worry about is whether something is true and the right thing to say. We don't have to worry about being "divisive" or "controversial", or whether it will upset the boss — the same pressures that condemn much of the commercial media to uniform blandness, shying away from "controversial" subjects.

And despite the continuing squeeze on university funding and pressure to get scholars and teachers to conform to a corporate agenda (sorry, "the

needs of the economy") universities remain one of the last places where speech really is free. Not to take advantage of it would be very, very wrong.

Sure, we might upset you. You might even get extremely angry, throw a fit and invite 200 of your friends (it's been known to happen).

But hopefully we'll also challenge you, and present perspectives that are just the slightest bit new. After all, the causes which are 'motherhood' now are only so because dedicated people worked for them long before they were accepted.

We leave you with the hope that some of the things you now find unsettling about this paper may become just as popular.

We hope that people will stop calling for the censorship of depictions of genitals male and female. We hope that people figure out that tripping on acid is educational and fun. We hope that one of these days people realise that this plan of giving guns to cops and not to citizens might just backfire.

And we hope that the liberation of the Palestinian people will soon be a goal as obvious as the end of Apartheid.

Fiona McCaw
Dan Robins

THE MCGILL DAILY

VOL. 82 • NO. 95

THURSDAY, APRIL 8, 1993

T A B L E O F

insides

News — page 5-11

The axe comes down on McGill, White Oka residents testify at Lemay inquest, the squeeze hits loan programs and granting agencies, and a McGill student group founds a housing co-op.

Op/ed — page 8-10

Reading between the lines on Jamaican elections, the trouble with young Tories, a Zionist reply to Finkelstein and letters, letters, letters.

Features — pages 11-20

Man on man rape, Québec's budget bungling, Riding the vomit comet and fun with Frat Boys.

Daily Français — pages 21-29

On vous aime en nostie. C'est pour ça qu'on vous offre ben des belles bébelles avant l'effouairement estival. Benoit va au cinéma tandis que Luc partage ses BD. Les jeunes ne s'entendent pas avec les vieux et les sourdes s'écoulent à main levées. McGill fait le plein avec le New Generation. McGill french kiss les grenouilles de son campus. Merci pour la belle année, on vous souhaite beaucoup d'ozone. Venez-nous voir au l'automne pour le Spécial Culotte-mangeable.

Culture — 31-37

Punjabi music, exhibits at the Canadian Centre for Architecture and the Stathern centre, and a new magazine called Shift.

CONTRIBUTORS LIST

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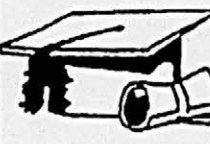
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Pour infos : 848-7431

Le Progressive Zionist
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With A Difference, Gay
and Lesbian Jewry », cet
après-midi à 16h30 au
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Une discussion intitulée
« Christianity and
Science » sera animée par
les professeurs H. Ladd
(dept. de psychologie,
Concordia), J.
MacNamara (dept. de
psychologie, McGill) et
M.A. Whitehead (dept. de
chimie, McGill), ce soir de
17h30 à 19h00 à
l'auditorium du musée
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O. Pour infos : 398-7429.

La société médicale des
femmes de McGill et Les
femmes et le droit
présentent « Les
médecins : en qui peut-on
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sexuel de patient-es par
leur médecin, demain soir
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e r r a t u m

In the article "Sour Grapes
over TA Union, Wednesday
March 10, the *Daily* omitted
to mention that the meeting
between TA union organisers
and disgruntled graduate stu-
dents was actually called not
by the union but by an or-
ganisation called "Concerned
Graduate Students."

The *Daily* regrets the error.

University must cut costs to deal with reduction in government grant

McGill prepares for tough budget cuts

BY FIONA MCCAW

The McGill administration has some difficult choices to make in the next few weeks, trying to figure out how to make budget cuts of some \$5.3 million in 1993-94 and \$6.8 million in 1994-95.

And it will be almost impossible to avoid cutting that much money without harming education at McGill, said vice-principal administration and finance John Armour.

The cuts are a response to reductions in the annual grant the university receives from the provincial government. The university is also receiving less in tuition fees than it had planned.

And going into debt is not an option. The university is obliged to run a surplus to pay back the deficit, now running at some \$73 million, says a report from the Budget Planning Group, a committee of senior administrators and one senator.

The report outlines a number of proposed measures to cut costs in the university.

Armour said the strategies for cost-saving were still undecided,

and would not be decided until mid-May. He did not expect the decision-making process to be easy.

"Probably every one of the recommendations will be met with some resistance," he said.

The proposals include:

- a reduction in the number of academic staff positions

- a 15 per cent cut in the salary of staff on sabbatical leave

- the elimination of a six per cent promotional increase for all staff

- capping non-academic staff salaries

- a one million dollar cut in the cost of staff benefits

- ensuring that the Redpath, McCord and Lyman museums can operate without a share of the university's operating budget.

The presidents of the two organisations representing McGill staff were wary of the proposals.

McGill University Non-academic Staff Association (MUNASA) president Trevor Garland said the non-academic staff were not happy with the proposals, particularly those applying directly to their own salaries and benefits. MUNASA is

preparing its own counter-proposal.

"I don't see that their methods are necessarily the most innovative way to save money," said Garland.

Garland questioned why the university was trying to pay off the deficit at this time.

"Is it fair to expect that when the government is making cutbacks, the university would expect to run a surplus?" he asked.

Bad news for undergrads

Newly elected McGill Association of University Teachers (MAUT) President Malcolm Baines, interviewed on Monday, said the MAUT had not yet decided what to do about the budget proposals, but he personally felt uneasy about several of the proposals, particularly the reduction in the number of academic staff.

"It's obviously going to increase the workload," said Baines. "Staff here are going to see an increase in their workload without any increase in salary to compensate." He added that the effects of this would be very

detrimental to undergraduate students, as class sizes would increase.

Baines said he found the cuts in sabbatical salary inappropriate.

"Sabbaticals are usually times of intense work. We go on sabbatical to revitalise and reeducate ourselves so that we can carry on our teaching and research," he said.

He added that the expense involved in moving away during sabbatical was very great, with professors obliged to maintain two residences, and that about half of the professors do not take their leave anyway.

"Nobody gets rich going on sabbatical," said Baines.

Armour said a full salary was not strictly necessary during sabbaticals. He said it was possible to fund sabbaticals through other means such as granting programs.

Baines was also unhappy with the idea of ending salary increases.

"This action could have more of a negative impact on the morale of the staff," he said.

He's also worried about reductions in benefits. "If the university

cuts the cost by one million that is a major chunk of both health and dental benefits."

A committee with representatives from the staff and the administration will work out the precise way in the benefits will be cut.

Armour said there were ways the cut could be made without causing anyone hardship.

"In some ways we'd like to see that these plans really help those people with major problems," he said.

Armour emphasized that the cuts were a last resort.

"If I had my way, the one thing I'd do would be to increase tuition fees," he said. "It's not doing students like you any good to have the university being forced to cut back on academic staff."

"We've so little power in the university to do anything on the revenue side. The two things that bring in money are government grants and tuition fees, and you can't set either of them, so that leaves you wittling away at expenditures."

After three years, a student group finds a new home

Student housing co-op on the way

BY PETER KING

Three years of struggle to create a student housing co-operative in Montréal may be rewarded next month.

The Housing Triangle, a group of McGill students, is the closest it has ever been to closing a deal that would see the creation of a student housing co-op ready for occupancy this September.

The Triangle's most recent offer, to purchase a postwar-era Catholic Church residence building, was accepted Wednesday. "Originally they were asking \$410 000, but they have accepted our offer of \$295 000," said Jason Prince, one of the Triangle's original members.

The building is located on the corner of St-Laurent and Jules Vernes, near the De Castelnau metro station.

"At first it may sound a bit far for McGill students but it's an ideal location in many ways. It's only 15 minutes from campus on the 55 (St-Laurent) bus, two steps from Jean Talon Market, and right across from Jarry Park," said Philip Ashton, a longtime member of the Triangle project.

Currently owned by the Sisters of St-Croix, the building was built and used as their living quarters. The building comprises 26 single rooms on three floors, with large common areas on each floor, common bathrooms, and extensive kitchen facilities.



Proposed co-op site, on corner of St. Laurent and Jules Vernes

The Triangle plans to use the building as the first in its attempt to create a stable base of co-ed student run co-operative housing in Montréal.

"Any full- or part-time student in Montréal may become a member," said Prince. Initially rents are projected between \$210 and \$225 dollars a month, for either an eight or 12 month lease. Rent will include a room and heating, as well as laundry and cooking facilities.

For an additional charge Triangle members are considering the possibility of a meal plan, as well as renting the building's six parking spaces. During the summer, the Triangle hopes to be able to rent some of the beds to students and travelers, similar to a youth hostel.

The Triangle now has 44 days in which to secure the estimated \$500 000 needed in order to make the project a reality.

Two years ago a group of On-

tario co-ops agreed in principle to provide the group with a low-interest, long-term loan of \$140 000, for any proposal that got their approval.

Also, the Triangle has applied to a new program of the Canada Mortgage and Housing Corporation (CMHC), in order to secure bank loans and guarantee the mortgage. Planned renovations to the building will be funded through a multigovernmental grant program for construction projects.

Prince is optimistic that CMHC support is forthcoming. "We're the first applicants for this particular program in Québec, and we fit the requirements perfectly, they're anxious to use us as an example co-operative, public and private," he said.

Officially designated the Triangle D'Habitation Inc., the Triangle formed in May of 1990, and originally included students from McGill, Concordia and UQAM.

"We initially wanted to create a 900-room student co-op in conjunction with the City of Montréal's master plan of 10 000 new housing units in the Faubourg Ste-Catherine area," said Prince.

Concordia officially withdrew from the group after the first year, and participation from UQAM has since lapsed, but the Triangle has steadily continued to work.

"We've seriously considered at least 10 buildings in the last three years, everything from renting Church space in St-Henri to managing a city-owned building in the downtown," said Ashton.

But all of those buildings required significant renovations or might have meant displacing current tenants. "This building is perfect for our needs. None of the others offered as many advantages, it's definitely the best we've seen so far," Ashton said.

Anyone interested in joining the co-op, or desiring more information should contact Jason Prince at 398-6801.

Caucasian Affairs

White Oka residents testify at SQ inquest

BY KRISTIN ANDREWS

There is mounting evidence pointing to a political and media campaign against the native residents of Kanehsatake just prior to the police raid on the Mohawk barricades in the summer of 1990, orchestrated by the non-native residents of the adjoining town of Oka.

White Oka residents' support for Sûreté du Québec (SQ) actions that summer has been revealed during past months in testimonies at the coroner's inquest into the death of SQ Corporal Marcel Lemay.

Lemay was shot during the SQ raid on the Mohawk barricades in Oka on July 11, 1992.

The inquest, which opened on January 18, will attempt to determine the circumstances involved in Lemay's death, including why the decision was made to launch a raid on the barricades.

Over 160 witnesses are expected to testify. To this date, the coroner has heard mostly from witnesses called by Mario Bilodeau, a lawyer for the SQ.

A series of witnesses called early in the inquest addressed the issue of the participation of white residents of Oka in urging SQ involvement in the area.

Jean-Marc Legault, an insurance broker and resident of Oka testified on February 16 about his role in organizing the Régroupement des Citoyens d'Oka (RCO) in 1989.

The RCO lobbied for the removal of Mohawk barricades during the spring of 1990.

The RCO contacted Gilles Proulx, DJ at the Montréal radio station CJMS, Legault said. Proulx took up their cause, publicizing events at Oka from an anti-Mohawk perspective.

Legault testified that the RCO complied with an SQ officer's request to help track the activities of Mohawks. The officer was posing undercover as a journalist at the time, Legault said.

Legault agreed to have video equipment installed in his house in order to tape action on the Oka golf course, which was the focus of protests at Oka. The equipment was never successfully used. The RCO also complied in recording all out-of-town license plates on cars which passed into Kanehsatake.

Jacques Imbault and Susan Imbault of the RCO testified that they had felt threatened by armed Mohawk presence during the months leading up to the SQ invasion.

"On cross-examination, they all admitted to having seen only one gun, on one day in May, and the gun was pointed down," said Céline Leduc, who has been covering the inquest for a series of updates on the inquest aired on the CKUT news show Off the Hour.

Yuppie scum

Pierre Lepage, of the Québec Human Rights Commission, testified that he had been concerned by

attitudes expressed by the RCO during the Oka conflict of 1990.

He quoted from a letter in which Jacques Imbault said the RCO would "take all peaceful means if possible" to remove the barricades at Kanehsatake. "The emphasis," Lepage said, "was on the 'if'."

Lepage introduced into evidence the Human Rights Commission's report, *A Collective Shock*, which Lepage and Monique Rochon co-authored. The report outlines a long-standing antagonism between white citizens of Oka and the Mohawk community.

In 1986, non-Native citizens of Oka began circulating a petition against a drug and alcohol treatment centre which the government had proposed building in the area. The citizens claimed that establishment of the centre would lower property values and endanger the safety of their families.

"And yet, the establishment of

the Maisonée d'Oka, a treatment center for non-Natives which had opened in 1982, did not give rise to similar protests," the Human Rights Commission's report said.

Jim Duff, a reporter for CJA radio in Montreal, said the white citizens who were complaining the most only began moving into Oka during the last 15 years.

"Oka was a sleepy little summer town which has now become a yuppie haven," said Duff. "Urban professionals took advantage of low real estate values to pick up a piece of land for nothing. Then they didn't like their Native neighbours."

Clarence Simon, the former Grand Chief of the Six Nations Confederacy Hereditary Council of Chiefs at Kanehsatake, said much the same thing.

He criticized Oka mayor Jean Ouellet for his single-minded support of the golf course expansion at Oka. Ouellet drafted the July 10

letter requesting police intervention at Kanehsatake.

"Ouellet's constituents came into our community in the last 15 years. And these are doctors, lawyers — rich people," he said.

When they build a golf course, taxes go up, and it's Native people who can't afford to pay, Simon said.

Not threatened

In addition to the testimony heard from white Oka citizens, the inquest has also heard from members of the SQ SWAT team which was involved in the raid.

Yves Desilet, the Deputy Minister of Indian Affairs in Ottawa, testified on the March 11 and 16. He brought up the issue of negotiations over land rights which he said had neared success at the time of the SQ raid. The raid, and the subsequent "Oka crisis", he said, frustrated any attempt at reaching a consensus on the disputed territo-

ries.

Desilet countered earlier testimony about the threatening environment in Kanehsatake. He did not feel threatened during his meetings with the Mohawk Longhouse, he said.

Coroner Guy Gilbert will continue to hear testimony during the next three months. Expected to testify this week are Ellen Gabriel and Allen Gabriel, both Mohawk activists and Kanehsatake residents, and John Ciaccia, Minister of Indian Affairs in Québec.

The hearings are open to the public, and translation services are available in both French and English. Hearings take place on Tuesdays, Wednesdays and Thursdays in room 5.15 of the Palais du Justice.

For more on the inquest, turn to pages 8 and 9 of the Law & Order supplement.

Student Loan Reform Hurts Poor Students

Those with bad credit rating could be turned away

BY KATIE SWOGER

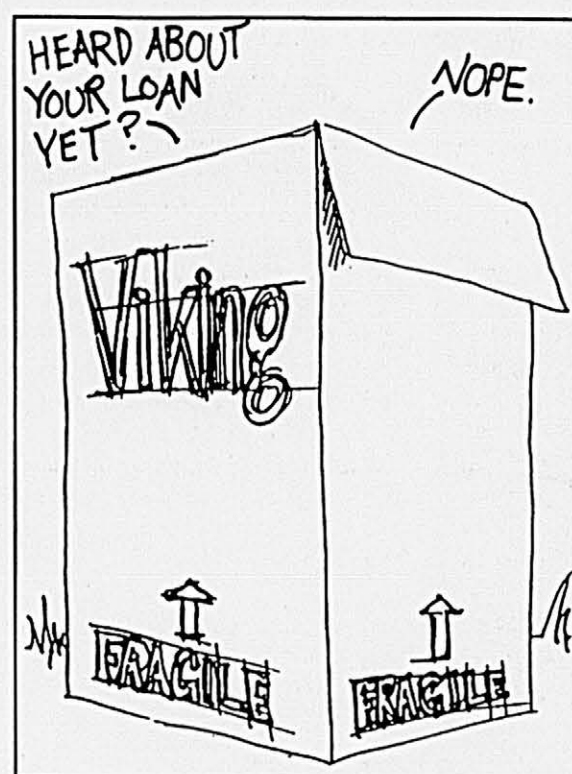
OTTAWA (CUP) — Students who need loans the most may be left out in the cold next year, if a proposed deal by the federal government to have banks take over the Canada Student Loans program goes through as planned.

According to the plan, outlined in confidential government documents, the provincial government will still determine students' eligibility for loans, but the bank will negotiate the loans with students.

Presently, the federal government guarantees the repayment of all Canada Student Loans to the banks, so loans requests are never rejected. But under the government's proposal, banks will no longer be given this guarantee and will have the option to reject student loan applications.

"There's no guarantee (in the plan) that you are going to get your loan," said Kim Newton, a vice-president at Carleton University's undergraduate students' association. "The banks are going to have the option to turn people away."

Bev Dillabough, a student loan officer at the Carleton branch of the Bank of Nova Scotia said students often most in need of a loan are what banks consider to be a bad risk. And as a result of the new proposed plan, these students' applications for loans may be



(GUELPH PEAK—CUP GE2, 1993)

rejected, said Dillabough.

"The people who have money will get the money and the ones that don't have any money won't (if the loans aren't guaranteed by the government)," she said.

Newton said the plan leaves the loans process up in the air.

"If the government doesn't guarantee it, how do we get a loan?" Newton said. "Do you need collateral? Do you need co-signers? Does the co-signer have to be a parent?"

The one answer that is made clear in the document, "Request for

Financing Canada Student Loans," is that if you have a bad credit rating, you can be turned away.

"The lender will negotiate [Canada Student Loans] with all applicants who present valid certificates, with the exception at lender(s)' discretion of any applicants who have an established history of credit abuse," it states.

But in *The Globe and Mail*

March 20, Secretary of State Monique Landry denied that some students will be rejected for loans under the plan.

"The lender or lenders will be required to make loans to all eligible students," she said.

But the plan has no provision for government guarantees of the loans and does not say banks must provide them to all eligible students.

Officials from the department of the Secretary of State would not comment.

The document contains a "Summary of the New Financing Structure for Canada Student Loans."

According to the summary, the Department of the Secretary of State would pay the bank a "risk premium." This payment would be equal to five per cent of the value of full-time loans to be repayed that year and five per cent of the value of all part-time funds borrowed that year.

The deadline for banks to respond to the proposal was March 12. Tom Lumsden, a spokesperson for the Royal Bank, declined to comment on his company's response to the proposal.

He said the banks are awaiting the government's response to their submissions. "It's very much a wait and see game right now," he said.

But he agreed the plan is vague. "It's very grey right now," Lumsden said. "The nuts and bolts of the contract haven't even been discussed yet."

According to the department's plan, the "nuts and bolts" will have to be sorted out in the next few months.

Lumsden confirmed the government hopes to pass the plan in Parliament by June and have it in place by September. However, he said he has doubts about this time line. "They're being very optimistic," he said.

Budget cuts for science grants

BY KRISTEN BOON

Federal budget cuts are having dire consequences for scientific research, and McGill.

The National Science and Research Council (NSERC) will not receive the promised 4 per cent budget increase, a move that McGill researchers say will hurt cooperation within the scientific community.

The increase was to go towards the creation of a Collaborative Research Project. The badly needed program would have encouraged inter-disciplinary work, and cooperation among departments.

The project was entirely dependent on government funding, and its creation has been postponed indefinitely.

"The fact that the federal government is not honoring the 4% increase will have two implications," said T. H. Chan, Dean of Science at McGill.

"The proposed program in collaborative research will not be implemented, and secondly an immediate problem is that it does not allow for increases in the NSERC operating budget," said Chan.

The "cross-fertilization" in scientific research is essential to the success of many projects. The Chemistry department's research on medicinal and soft state materials have required inter-departmental cooperation.

Alan Shaver, chair of Chemistry, has attributed many "tremendous breakthroughs" to cooperation. According to Shaver, the current funding programs are not conducive to joint projects.

"One of the problems is that when you apply for a grant, the reviewers evaluate it on its potential contribution to development in a specific area," said Shaver. "It is very difficult to get cross-disciplinary reviewers who have the knowledge and background to do a good job."

The freeze will also create great difficulties for individual researchers. Young professors who are expected to initiate research projects, may well not find funding.

"Universities are retiring older staff for new professors, and many of the new staff members will not be able to receive the funding necessary for them to start," said Chan. "It makes it very difficult for the long term health of academia."

Individual scholarship is also in danger, because NSERC's budget is not adjusted to inflation. NSERC provides grants to 6,000 professors across Canada, including almost

half of the Chemistry department. By endangering individual projects, Shaver fears any future collaborative proposals may be in danger.

"There is a real need for individual scholarship," said Shaver. "That is the basis on which all collaboration is built. The research grant program is really designed to foster strong individuals."

This freeze, part of the federal government's Economic and Fiscal Statement released last month, does not bode well for the future of scientific funding. The Minister of Finance Don Mazankowski said the Research councils were lucky they did not get the 10% cuts most other funding programs suffered.

"There is a tremendous amount of uncertainty about the future of funding," said Shaver. "Not only that it won't be there, but that it won't be able to meet the needs of the science community."

Black youth symposium discusses problems with justice system

Cultural consciousness is the key

BY GLORIA CHANG

Is the justice system fundamentally racist, or can it adapt to the multicultural reality of Québec justice system? Last Saturday the Congress of Black Lawyers and Jurists of Québec held a conference to discuss this question.

The Black Youth Minorities symposium, the first of its kind in Montréal, was a public discussion on existing perceptions of Black youth in the justice system and possible responses to them.

Five workshops addressed issues ranging from the socioeconomic conditions of Black communities to a black minority's journey through the justice system.

Workshop speakers and audience members agreed that the positive contributions of black youth must be emphasized as the first step toward eliminating discrimination in the justice system.

Elizabeth Lubine, a Haitian Cégep student said Black youths lack the confidence to attain goals because everytime something bad happens within the black community, it is attributed to a Black youth. "Mentors are not visible enough...Folklore is not useful in western society in giving ethnocultural groups an identity." Any positive contributions are attributed to "Québécois".

She suggested that schools reinforce positive contributions by the Black community.

"Education is fundamental in terms of history, not just Black history but of humanity. I don't know what successes are Black successes. Mainstream schools don't tell us what Blacks have done," said Lubine.

"If we don't know who we are, how are we going to fit into society?" she asked.

Camille Messier, a sociologist for the Commission for the Protection of Youth Rights, said radical ideologies are not helping the situation.

"The militant Malcolm X ideology leads to ethnic cleavages and is counter-productive," she said.

In his presentation on the Re-

lations Between Police and Black Communities, André Jacob, president of the Groupe Institutionnel de Réflexion sur les Relations Ethniques et Interculturelles at UQAM, said that there are unfounded attitudes on both sides.

Jacob conducted a study of 385 policemen and youths in the Mount St. Antoine region and compared it with similar studies done in Ottawa and Vancouver. "The issue is more complex than just saying the police are racists," he said.

Jacob distinguished between a "structured racist ideology" and a type of discrimination which stems from ignorance of different cultures. He recommended that training programs that raised consciousness of cultural groups be strengthened.

Some people at the symposium criticized the lack of practical applications put forth to deal with the recommendations.

Lena Céline Moise, a concerned Montréal resident, said that it was good to have facts and data but that there wasn't enough application of specific details. "It was more academic than practical. The people speaking were experts in a study, it should be more grass roots."

"We are at the first stage — causal analysis. When are we going to put all these recommendations into action?" asked Marcel Kabundi, a jurist-criminologist from the Office of Canada's Solicitor General.

In reply to a complaint about intolerant attitudes of some members of the police force, Jacob said, "there are 5000 people in the police force — we can't swing all of them through the program overnight. We are no longer denying problems, we are addressing them now."

"It was a good attempt to bring people attached to the justice system together to discuss these social issues. However, what I find lacking is the average person from the community," said Kevin George.

Refugee coalition celebrates refugee rights day

BY DIANE DE KERCKHOVE

Members of the Montréal Refugee Coalition (MRC) met on Sunday afternoon to celebrate National Refugee Rights Day at the Cathédrale Marie Reine du Monde. This year's celebration was particularly special because it was the first to be organized entirely by refugees.

About 300 members of various ethnic communities packed the church basement room to listen to guest speakers. Nee Okai, president of the MRC, gave the welcoming address. "Canada is no longer a French or English country," he said. "It is a mosaic of different cultures."

Helen Allen, founder of National Refugee Rights Day and Professor at the McGill School of Social Work, congratulated the MRC on its accomplishments.

The MRC is the only refugee coalition in Canada. Founded in the fall of 1991, it has since successfully petitioned to stop the

deportation of certain refugees.

The MRC's main concern is Bill C-86, the new Immigration Act which changes the refugee determination process. For example, Senior Immigration Officers will now have the authority to turn refugees away at the border, without the possibility of an appeal. "We want to negotiate fair grounds where everyone will get a second chance," said Nee Okai.

The new Act also stipulates that refugees stopping on their way to Canada in a safe country can be refused access to a hearing once they arrive in this country.

"The problem is to determine what the government means by the word 'sojourn'," said Allen. The rationale behind this clause is that refugees who have stopped over in a country like the United States on their way to Canada should seek refuge in the U.S. However, as Professor Allen points out, the acceptance rate of Salvadorian and Guatemalan refugees to the U.S. is

less than 3 per cent. This means that most refugees from these countries will be deported.

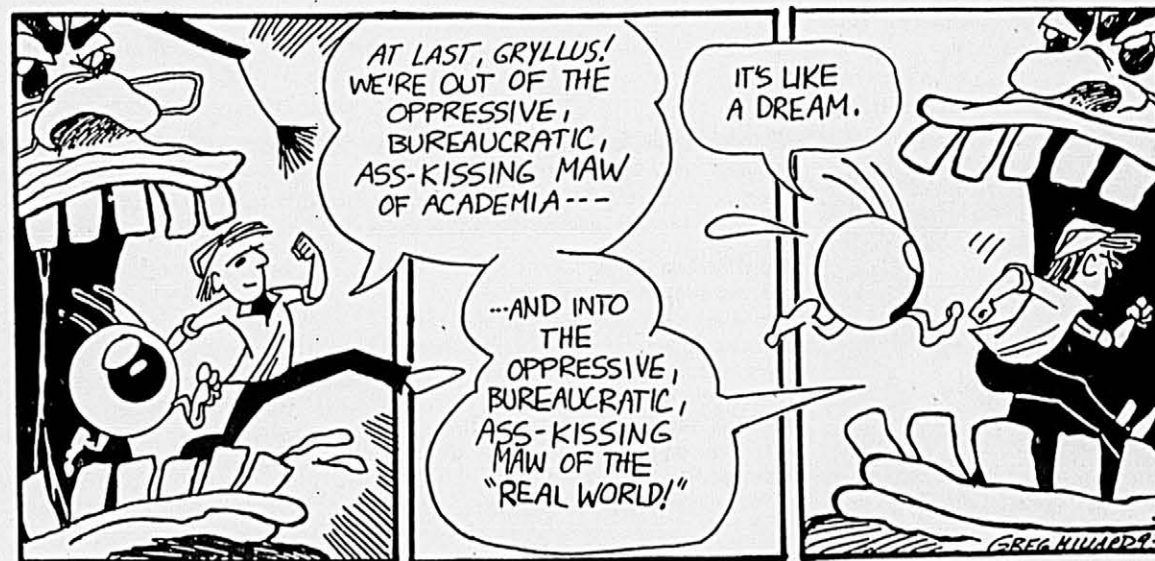
"Since this Act is now law, all we can do is negotiate with the government and ask them to be lenient," said Okai. "We will work hand-in-hand with non-governmental organizations like the Canada Council for refugees to gain the sympathy of the Senior Immigration Officers," he added.

Since its founding by a Ghanaian group (including Nee Okai), the coalition has expanded to include about a dozen ethnic groups from countries such as Nigeria, Pakistan, Bangladesh, Sri Lanka, Ghana and Somalia. At Sunday's celebration, three new groups joined — Zaire, Rwanda, and Ethiopia.

After a talk on "Trends in International and Canadian Refugee Law" given by Rivka Augenfied, the day ended with a potluck meal and a performance by Ghanaian and Bangladeshi musicians.

CRAMPUS

BY GREG MILLARD



THE MCGILL DAILY

l e t t e r s

h y d e p a r k

Of all things

To the Daily:

During the first two months of 1993 more than 25 incidents of anti-Semitism, mostly swastika daubings of synagogues, were committed. Last year an "Aryan fest" was held in the Laurentians by neo-Nazis. During the same year three men were caught smuggling copies of the Ku Klux Klan magazine *Klansman* into Québec and periodically hate literature was stuffed in mailboxes of individuals' houses in various parts of Montréal.

Even though very serious anti-Semitic incidents have occurred in Montréal, the Jewish Student Coalition had a sit-in at, of all places, the William Shatner Building, to protest a "virulently anti-Semitic article" in the McGill Daily.

Having read the entire anti-racism issue and seen nothing anti-Semitic, I can only conclude that the Jewish Student Coalition should expend their energy on demonstrating against real anti-Semites.

I might also add that the next anti-racism issue should include a piece on anti-Semitism.

Leslie Lutsky

Racist practices

To the Daily:

On behalf of the Coalition for Peace and Freedom in Palestine, and with regard to the article "Racism & Zionism: Myth or Reality" that appeared in the McGill Daily (Special issue on racism, March 15, 1993), the Coalition believes that this article is a major contribution on this issue.

The article strongly condemns Israeli racist practices against Palestinians and portrays the views of prominent anti-Zionist Jews, such as professor Israel Shahak, chairperson of the Israeli League for Human and Civil Rights.

Condemnation of Israeli racist practices is part of the overall struggle against racism, be it against Blacks, Jews, Arabs, Women and minority groups. In our society, anti-Semitic attitudes are practiced mainly by fascist and neo-Nazi groups (e.g. the Ku Klux Klan), which the Palestine Solidarity Committee and the Coalition as a whole (including all other progressive forces) strongly stand against.

United Nations resolutions have repeatedly condemned the illegal Israeli occupation of Palestinian land, Israeli oppression of Palestinians, and racist Israeli practices.

We hereby stand in support of the Palestine Solidarity Committee at McGill, and against all the policies of intimidation exercised against the McGill Daily editorial board.

The views of small groups like the Jewish Students' Coalition should not obstruct our struggle against all forms of racism.

On behalf of the Coordinating Committee of the Coalition for Peace and Freedom in Palestine,

Lyndha Tremblay
Adnan El-Hakim

Dog-like habits

To the Daily:

Wednesday's erratum on the "Offensive Fratboys" story showed that the fraternity not only represents a group of ignorant and sexist fools, but spineless ones as well. The fact that the pledges have tried to hide their identities by using the names of other students like myself has truly revealed their mentality.

I am not a member of this or any frat and to have my name affiliated with them has offended and angered me. Through their cowardly attempts to avoid the scorn they deserve, they have highlighted an encouraging thought: that even they now realize the contempt with which they are viewed.

Surely they must see the immorality of wearing naked, gagged and bound Barbie dolls around their necks, especially when issues like sexism, sexual harassment and sexual assault are still identified with frats.

Over the years, their harmful discrimination and just plain dog-like habits have become a clear taboo at McGill. I am pleased to see their kind dwindling away. This year they (McGill Psi U) have barely been able to recruit even a half-dozen pledges. It seems then that they have little chance of propagating their 'sick' breed in the future.

Without the strength of a large brotherhood and exposed to a society which rejects them, how will they carry on? Inevitably they will have to hide as they have already begun to do. One wonders whether they will adopt white hoods for fear of being recognized. All the better.

Patrick Evans
U1 Science

Those pictures

To the Daily:

In case you have ever wondered how concerned editor Dan Robins is with the paper that carries his name—check out the March 23 Trib.

In an interview, Robins explains that he knows where to draw the line... His example is his refusal to print pictures of a woman being forced to have sex with a dog.

Hey! I know those pictures, they were in last Tuesday's *Daily Français*, which carried his name as editor.

The Trib assures me the interview was carried out after the pictures were published.

Now if the editor can't take the trouble to read his own paper, surely he won't expect the students of McGill to pay for it next year.

Alexander Pless
U2 Arts

Ed. note: Dan's mention of the *Daily Français* decision to publish the photos was edited out of the published interview. And in any case the *Daily* coordinating editor has no final say about what does and does not appear in any issue of the paper.

PC-McGill trivializes homophobia

Opinion by David D'Andrea and Mary-Margaret Jones, LBGM Political Coordinators.

Earlier this year, PC-McGill published an article by Erica Norheim called "Equal Rights for All" in their newsletter *Bluenotes*. The article was in fact a hate-filled diatribe against lesbians, bisexuals and gays, and explained at length why discrimination on the basis of sexual orientation was justified.

Recently, the article reached the attention of Student Council, and a resolution was passed condemning PC-McGill. Lesbians, Bisexuals and Gays of McGill (LBGM) dropped its initial demand of a formal apology on the part of PC-McGill; instead, Council requested merely that equal space be provided to LBGM to respond in an upcoming edition of *Bluenotes*.

PC-McGill has refused, saying that they will not "provide a forum for special interest groups"; instead, one of their members, Mr. Hawes,

has already submitted a rebuttal to the editor.

Hawes, unfortunately, has no understanding of the depth of prejudice faced by lesbians, bisexuals and gays in our society. At council, he said that though he was straight and though he couldn't represent the queer community, he was qualified to defend our rights.

The full extent of his ignorance and indifference was only revealed later, in questions like "If homosexuality is a lifestyle choice, why is it deserving of special protection?" and "If we protect homosexuals from discrimination, aren't we also obliged to protect people with funny hairstyles?"

It is infuriating to hear someone trivializing with such nonchalance the discrimination faced by lesbians, bisexuals and gays. No, the discrimination faced by queers can-

not be compared to that faced by people with unusual hairstyles.

We have faced prejudice and harassment for millennia. Even today, we are insulted by strangers, we are ignored in the academy, we are beat up in the streets, we are rejected by our own families, and we are murdered in our own homes.

Of course, Hawes claimed, these weren't his own opinions, they were merely objections that he'd heard raised before. Most of the membership, he said, was appalled by the original article; the club, in fact, was sympathetic to our cause.

Why is it, then, that PC-McGill cannot explicitly condemn discrimination against lesbians, bisexuals and gays (as requested by council), instead of passing a blanket resolution against all discrimination? Why is it that they are unable to even say words like "gay" or "lesbian", evidently preferring the diagnosis of "homosexual"?

Why is it that not one person in PC-McGill can demand that our voices be heard?

l e t t e r s

Show me proof

To the Daily:

In response to the *Daily*'s anti-racism issue that equated Zionism with racism, since I can't change the collective mind of the PSC, all I can say is this: show me your proof.

I address anyone involved with the article from its researchers to the editors who sent it to print, show me proof. Any editor know that you substantiate anything you put into a paper or else the publication will lose all credibility. Even *Daily* editors must have done what their titles require and asked for proof before letting this article represent their newspaper.

Prove to me what was said was true—from the raping to the putting kids in coffins—because without a disclaimer you may be libellous.

I would also like to see how the Israeli internal policy is like the practices of Nazi Germany. Give me names and locations of Death Camps, the roster with the names of those systematically killed according to I.D. number, documentation for medical experiments performed on Palestinians in the name of science.

Show me evidence of an "educational" film shown to school children equating Palestinians with rats, show me the plans for a final solution to a "Palestinian Problem". I want real evidence, not quotations taken out of context to emphasize emotion. At last check it was the *McGill Daily*, not a journalism spoof.

On television Dan Robins said he

will print any letter received, so I know everyone else will be reading this very soon. If the *Daily* won't come to the McGill community, I will come to your office so you can show me any and all substantiation, and if you don't have it already then you're late in getting it from the PSC.

I'm sure a "responsible" paper like *The McGill Daily* won't keep me waiting long.

Stefani Balinsky
U1 Arts

Shoddy journalism

To the Daily:

I'm writing in response to the article on Monday March 22, titled "Zeta Psi members pull offensive stunt". Firstly, the article is false. I am vice-president of Zeta Psi this year, and also work as a bartender at Gert's; I was working the bar on this particular day. In fact, I asked the individuals in question to behave themselves at one point. These weren't members of Zeta Psi.

Shoddy journalism like this destroys all the work that we (all the Greek system) have done to improve our image. If the *Daily* hadn't been so quick to jump all over us and verify their information like the Tribune had by simply contacting us, we could have straightened this out before the article was written.

A retraction by the *Daily* and an apology don't unfortunately undo the damage that has been done; however, it is demanded.

Jamie Nadeau
Vice-President,
Zeta-Psi Fraternity of North
America

New chocolate

To the Daily:

The students should know that Hershey Canada has a new product out called "Peanut Butter Oh Henry!". This chocolate bar will soon be sold at Sadie's and is already available at vending machines on campus and at stores throughout the city.

I want to say that this new chocolate bar imports feelings of satisfaction on the people who eat it. I want to recommend to my fellow students that they eat this new chocolate bar.

I will stick my neck out and say that this new "Peanut Butter Oh Henry!" will revolutionize the candy bar industry. And I'm very grateful to Hershey Canada Inc. for offering this product to the Canadian public.

Replacing the caramel centre for a peanut butter centre. What a stroke of genius!

Edward K. Yersh
Arts U2

Your treatment

To the Daily:

re: the errata of March 25: "So we won't be trusting frat boys anymore..."

What about frat girls? And what about recognized, co-ed, non-hazing, non-restrictive fraternities like us? In fact, we readily accept anyone, from

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letters

hyde park

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any faculty at McGill. Can you say the same about your treatment of people? Sincerely,

Lisa Saroli
U2 Arts
McGill Medical Fraternity

Racist practices

To the Daily:

Le Centre d'études arabes pour le développement (CEAD), as a member of the Coalition for Peace and Freedom in Palestine, regards the article "Racism and Zionism: Myth or Reality" that appeared in the McGill Daily (Special issue on racism, March 15, 1993), as major contributions on this issue.

The article that strongly condemns Israeli racist practices against Palestinians and portrays the views of prominent anti-Zionist Jews in Israel, such as professor Israel Shahak, chairman of the Israeli League for Human and Civil Rights.

We condemn the Israeli racist practices as part of the overall struggle against racism against Blacks, Jews, Arabs, women, minority groups and natives. CEAD, as a member of the Coalition for Peace and Freedom in Palestine, strongly stands against anti-Semitic attitudes in our society as practiced by neo-Nazi groups. The

I am writing in response to a recent advertisement appearing in your paper which demanded that the SSMU condemn Israel. It seems as though some of us have forgotten some fundamental principles of democracy.

In a democracy, elected officials are given a mandate by the electorate to represent them on specific issues. For instance, the SSMU is elected by the student body to represent the students' interests in university affairs. Any attempt to use this authority for reasons that extend beyond this mandate is corruption.

Thus, the SSMU does not have the mandate to criticize sovereign states on behalf of the student body, nor do they have the mandate to define and proclaim the ethical convictions of the student body. Nobody has the authority to make moral decisions on behalf of any individual. The right to one's own moral conscious is an inalienable right?

Just as we elect a student council to represent our interests in regards to university affairs, we elect officials to the government of our country of citizenship to represent our interests in regards to international affairs. The Ministry of External Affairs is that body elected by the citizens of Canada to represent the electorate's interests in international affairs. Policies issued by this ministry are designed to produce

Jamaica is more than bloodshed

Opinion by Moji Anderson.

Bloodshed. That's how a friend of mine summarized Jamaica's general elections, held on Tuesday, March 30th. I don't blame her for this narrow, oversimplified and inaccurate view of the elections — no, I blame the media.

The great majority of the news disseminated in Canada about the elections after the fact concentrated on the ostensibly high level of violence: "one woman stabbed to death, others injured", "eleven murdered", etc. In between the reports on who'd been killed and who'd almost been killed, I just managed to glean who the new leader of my country was.

Truth is, *everywhere* has spates of violence — even Canada, and, to get more specific, even Montréal. All we have to do is look at the events of the past couple years to see that Montréal too has its problems with civil disorder.

Now, I am not trying to *defend* violence — of course not. What I am trying to point out is the monolithic point of view that the media consistently put out to the general public concerning Jamaica. Many people will spend their lives listening to and reading news reports, and be firmly convinced that there is nothing more to Jamaica than violence.

Am I overreacting? I don't think so: how would the average Montréaler like it if they went abroad and all they heard about their city was: "Oh, that's where those fourteen women were killed, and that professor went on a murderous rampage." (Note that this is not phrased in the form of a question. People *know* what your city is

all about.)

Is that all there is to Montréal? No. Is violence all, or even *almost* all there is to Jamaica? Absolutely not. Believe it or not, there were *political* issues surrounding the election: we have intelligent leaders articulating their aspirations for Jamaica's future, and there were political debates discussing taxation, government spending and other issues germane to running a country.

The media have a tremendous responsibility to the public. So far, they are failing miserably with regards to Jamaica. Crystal-blue sea, white beaches and perpetual sun, overshadowed by violence, bloodshed and general disorder, are all the images the average Canadian sees of Jamaica, none of which lead to a balanced view of the country.

It is time for the media to realize their duty to present a more than two-dimensional account of events in my country, and to stop with this ridiculous and extremely harmful propaganda.

Naively, I thought that the ignorance and selective news reporting in the media had ended with the outcry of last summer (I ignored the fact that this past Monday one CBC radio newscaster called the Jamaica Labour Party the Jamaica Liberation Party.)

In late summer '92 the *Globe and Mail*, that highly esteemed newspaper, ran a three-part series on Jamaica and its "violent culture". They gave special attention, over a period of *days*, to the assumption, which they concretized into fact, that Jamaica was a country ruled by violence.

My father, outraged, wrote a detailed and reasoned letter to the newspaper (one of many which were written by incensed Jamaicans), dispelling the myths the journalist had propagated, and explaining very diplomatically why the journalist's account was unbalanced and facile.

Would you believe the journalist was completely bewildered — he hadn't realized the offense inherent in his articles!

So, I thought, that's the end of that. No more glib oversimplifications, oversights or overstatements. Silly me. Myths take a long time to die — and it's never a natural death: we have to lay them to rest ourselves.

Why this unbalanced and misleading reporting of Jamaica? There are various explanations: neglect borne of the fact that the journalists simply don't care, the journalists' own belief in the myths, and, of course, racism.

Racism is the foundation from which the other reasons are spawned, in my opinion. Generally, black people are seen as not knowing what's best for them, a rather disorderly people with a propensity for chaotic behaviour... God forbid they should have charge of an entire country — how can anything *but* near-anarchy result?

Interestingly enough, I called home to get my parents' reports of the election, and you know what? Turns out there wasn't wanton carnage at every turn, or blood flowing through the streets of Kingston (Jamaica's capital)!

When I told my mother about the reports I had heard up here, she was less than surprised: she's been exposed to the North American media's bias for a much longer time than I have — all she had to say was, "Don't believe everything you hear."



BEFORE ANDREW KNEW WHAT HAD HAPPENED, THE GOVERNMENT HAD ENFORCED A 200-MILE FISHING LIMIT AROUND HIM.

United Nations have repeatedly condemned the Israeli illegal occupation of Palestinian land, Israeli oppression of Palestinians, and Israeli racist practices.

We hereby support the Palestine Solidarity Committee at McGill, and are against the intimidation policies used against the McGill Daily editorial board.

The views of a small group like the Jewish Students' Coalition should not hinder our struggle for freedom of speech and against all forms of racism.

Pierre Beaudet,
CEAD

Actively naive

To the Daily:

In response to Robin Vose's letter re: smoking in the Alley.

Deal with it, pal, the hundreds of smokers at McGill only have 3 rooms to smoke in. Now you want to limit it to two? Hardly representative, I think.

Besides, smoking goes well with drinking, as I'm sure you know. Also, trying to win support by taking advantage of someone as actively naive as Cornell Wright just isn't fair.

So suck it up, and don't force us decent smokers to endure Gerts. (Diaper change tables are a fine idea.)

Dan Singleton
U2 Education

An inalienable right

To the Daily:

particular practical effects in the interest of the electorate.

Thus, there is a division of power in effect. The SSMU has the legitimate mandate to act in regards to university affairs, while the Ministry of External Affairs has the legitimate mandate to act in regards to international issues. There are enough issues of concern on campus that the SSMU need not allocate student resources to realms beyond their jurisdiction. Besides, that is corruption.

Jeff Veldlinger
History U3

From frying pan to fire

To the Daily:

Here's another version of some facts stated in the article about Ethiopian Jews, "The Lost Tribe" (March 29). According to Ethiopian history, Judaism came to Ethiopia when Queen Makeda (also known as the Queen of Sheba), who ruled Ethiopia around the 10th century BC, traveled to Israel to meet King Solomon.

She bore him a son, Menelik, who was the first in a (sometimes interrupted) line of Kings who ruled Ethiopia until 1974. Thus, Jews did rule Ethiopia, but not "for 1000 years until the 17th century". In fact, since King Ezana converted to Christianity in the 4th century AD, Ethiopia has been ruled mostly by Christians.

In the last decade, the Ethiopian Jews have been used as "political pawns". But a chess game has two players. The

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When your ears deceive you

Opinion submitted by Dan Koffler.

A tous les membres du Bloc Québécois: Vous êtes racistes. C'est ça que Norman Finkelstein veut vous dire. As Québécois, you want sovereignty to preserve your culture. This is exactly what Israel is all about. As Shimon Peres said, "If there were 21 Jewish states, we wouldn't need the Law of Return." By Norman's definition the Québécois, like Zionists, are racist.

To the PSC: Funny, Norman classifies you as political nationalists, better call up Arafat in Tunis and tell him that his "diaspora" doesn't exist. If you're a citizen of another country, you cannot be Palestinian. If you do have a "diaspora", as you claim, then according to Norm, you're just as racist as Zionists.

Finkelstein either made a mistake in his definition of ethnic nationalism, or he has no idea what he's talking about (more likely). He claims that Zionism (and the ideological basis of the State of Israel), is a form of ethnic nationalism, and demands that Israel be a state only

for Jews, and that no one else can claim citizenship.

Norm don't read too good. If he did, surely he could have read to the audience from Israel's Declaration of Independence:

"The State of Israel... will be based on freedom, justice and peace... it will ensure complete equality of social and political rights to all of its inhabitants irrespective of religion, race or sex; ...

"We (Israel) appeal — in the very midst of the onslaught launched against us now for months — to the Arab inhabitants of the State of Israel to preserve peace and participate in the upbuilding of the State on the basis of full and equal citizenship and due representation in all its provisional and permanent institutions..."

When it's in the Declaration of Independence it's kind of hard to ignore. Norm also forgot that there is a sizable population of Israeli Arabs who have full citizenship, vote in election and are enough of a constituency to support several national

political parties. It's apparent that he lies when he says only Jews can be citizens. Try telling that to the thousands of Vietnamese boat people who have been naturalized, and the twenty Muslim Bosnians (out of the 83 Israel air-lifted) who have applied for Israeli citizenship.

Finkelstein would also have you believe that Zionism is an ideology of despair.

To prove this, he uses a quote from a communist Jew who realized that the Jewish people, even under communism, are discriminated against. With the word "Jew" stamped in his passport, what sort of sentiment do you expect him to express when he realizes his own ideology has rejected him and he must find another?

Final note to the PSC: You finally shot yourself in the foot. According to Norm, three quarters of the Palestinian "diaspora" doesn't exist. Furthermore, the Palestinian National Covenant states that if a Palestinian state is established, only those people who can prove their descent from pre-1948 Palestine will be granted citizenship.

You want to talk about racist ethnic nationalism? Let's talk realistically!

letters

continued from page 9

second player was the government of Israel, which bought the right to airlift them out with military aid to the government of Ethiopia and a multi-million dollar bribe to officials (i.e., the operation aggravated the overall situation in Ethiopia).

Finally, the article failed to mention the problems the Falashas have faced since arriving in Israel. Their religious practices and leaders have yet to be recognized by the religious establishment. Many of those who arrived in 1985 and 1991 still live in temporary camps in very bad conditions, almost all are unemployed, and several suicides have occurred in that community (is there room for a *Daily* special on "Prejudice of White Jews against Black Jews"?).

Thus, even though the emigration was voluntary, it must be recognized that it was largely a case of jumping out of the frying pan to land in the fire. Moreover it robbed a country of an important and ancient community. After 2000 years, there are now no more Jews in Ethiopia. I think that is sad.

Nemo Semret
M. Eng. 2

Not "controversial"

To the Daily:

I have read the recent anti-Semitism issue of the McGill Daily very carefully, and I was surprised to notice that not one article dealt with an important question that confronts us today, and one which the Students' Society will discuss at our next Council Meeting: the mass deportation of more than 400 Palestinians from Israel.

Grushcow and Shime point out that "an anti-semitic on the left, is an anti-semitic on the right, is an anti-semitic" (p. 3). I agree: we must identify anti-semitism wherever it manifests and speak out against it.

But it is also true that a human rights abuse is a human rights abuse is a human rights abuse. Human rights abuses are flatly condemned by signatories of the International Declaration of Human Rights, which include most of the countries in the world. A human rights abuse is wrong, not "controversial".

The question before council is the following: Was this act of the government of Israel a human rights abuse? Amnesty International, a politically blind organization, thinks it was a human rights violation, and continues to urge Israel to give the deportees due process. This is the question before council, a current question, and one which needs to be answered now.

Jason Prince
BA U3
President, SSMU

The socialism of fools

To the Daily:

The German socialist August Bebel once said that "anti-Semitism is the socialism of fools". The large variety of left movements of recent history have in this sense had their share of "fools".

But the article "Antisemitism of the left" (*Daily*, March 29) mistakenly applies the term "New Left" to contemporary political reformist groups, *vis-à-vis* anti-Semitism. It appears to primarily address the Palestine Solidarity Committee, but does not explain why the PSC should be considered left-wing.

The New Left was a set of 1960s peace movements opposed to the Vietnam War, which supported a more democratic, non-militaristic, egalitarian society. The Middle East was not a focus of the New Left, certainly not of the largest U.S. group, Students for a Democratic Society (SDS). The New

Left fizzled out in the early 1970s.

Beginning in the late '60s, Jews on the New Left began forming parallel Jewish groups out of a concern that they could not sufficiently address Jewish concerns in SDS and elsewhere. These groups supported the right of self-determination for both Jews and Palestinians. Today, New Jewish Agenda carries on this tradition in the U.S.

So while anti-Semitism on the left has been a tragic phenomenon, Jewish groups and individuals have long been part of left-wing history. As well, among some socialist parties there has been an honourable history of fighting anti-Semitism.

Shloime Perel

Other necessities

To the Daily:

I commend your efforts in producing a special issue of the *Daily* focusing on antisemitism, a problem which, as the issue's coordinators wrote, "may be deliberate or inadvertent". However, I was disappointed that the inadvertent aspects of antisemitism remained largely unaddressed.

I think we can all agree that the Holocaust was antisemitic, as were Canada's immigration policies during the Second World War, and as was the recent spray-painting of synagogues in Montréal. Commentaries on the above issues, and others, are essential to an examination of antisemitism.

Also necessary, however, is the realization that antisemitism is not simply overt hatred; it includes more subtle, often non-malicious acts such as the assumption of Christianity (e.g. Secret Santa programs in residences), tokenism, and 'tolerance' of Jews and issues of Jewish concern instead of openminded efforts at understanding. As with all forms of oppression, we need to understand how we ourselves may be implicated in antisemitism within our interpersonal relations and assumptions.

The March 29 special *Daily* was produced in response to antisemitism at McGill, but contained minimal references to problems on campus. McGill is not a rabidly antisemitic university, and I do not walk to classes fearing for my life as a Jew. Accordingly, some may question the need to keep discussion antisemitism. But we can only end discussion about antisemitism when antisemitism, in all its forms, is ended. Externalizing the problem by focusing off campus and off ourselves won't make it go away.

Taking action means taking responsibility, for antisemitism and all other hatreds. I am glad that the *Daily*, and hopefully those who read the special issue, may have begun (or are continuing) that process. Let's not forget: the antisemitism issue has come and gone, but the issue of antisemitism is still with us.

Lisa Grushcow
UO Arts

Sincere desire

To the Daily:

I would like to correct some of the "mistakes" in Afra Jalabi's coverage of the protest in Ottawa, found in the March 31 issue.

1. There were not 30 people at the rally from McGill; perhaps there were 30 people participating in the Anti-Israel protest, but there were 50-60 additional students participating in the Pro-Israel rally as well.

2. Rabbi Poupko was "well-dressed" as were ALL the participants in the Zionist rally, because they were attending a formal dinner immediately afterward.

3. The McGill Daily reporter could only have been "stuck behind police

lines..." if that reporter were PARTICIPATING in either side of the protest. (The security implications are obvious.) IMPARTIAL and UNINVOLVED reporters were allowed in the median, and had full journalistic freedom.

4. The Pro-Israel rally was NOT "left alone by police". They had very restricted space, as did Anti-Israel protestors. If the Pro-Israel rally had any less security, it may be due to the two members of the Anti-Israel protest that assaulted a police officer in the midst of their rally.

5. The Pro-Israel demonstrators entered (not "disappeared") into the building to attend a dinner at which Shimon Peres, Brian Mulroney, and others were special guests.

6. Some speakers addressed the Pro-Israel crowd as well, but this is omitted in Afra's report. People spoke to this audience about

changes in the face of the Middle East today, movements on the part of Israel toward peace, and Canadian-Israeli cooperation. Those speaking were not all Israeli, and certainly were not all Jewish.

It was encouraging for those students participating to hear Israel's sincere desire for peace in the future, and to hear the Canadian Government's renewed and continuous support for Israel.

Rachel Temkin
U2 Arts

Ed. note: 1. As the article states, about 30 people bussed from Montréal to protest against Shimon Peres. 2. Oh. 3. The Daily reporter was stuck behind police lines because she was busy interviewing demonstrators when the police surrounded Palestinian supporters. That the police wouldn't let her leave to interview Pro-Israel folks might have something to do with racism. 4. Assaulting a police officer tends to be a passive affair — in this case, the protestors in question claim they were in fact attacked by the cop. 5. Oh. 6. See #3.

Special price

To the Daily:

The Montréal General has a special price on lobotomies this month, \$50 each or \$1000 per dozen. You people could have waited a bit longer and saved yourselves a lot of money. Try using zinc oxide on those scars.

Dan McKay
U2 Biology

Your responsibility

To the Daily:

Appalled! Outraged! Completely perturbed! In reading the *Daily* I have not come across even one article that gives attention to the differences between bumblebees and hornets. Or the sound a flower makes as it first blooms. Or the reproductive cycle of a tse-tse fly.

Imagine leaving your readers in the dark for so long on at least a GAZILLION topics of interest. So get right on it!

Although you will probably not be receiving submissions on these subjects, people from last week's sit-in claim that "It is not [the people's] responsibility to make sure that all views are printed. It's yours!"

Undoubtedly, the Zionists were referring only to their own agenda when these views were presented; however, the rationale for their argument actually

presents an infinite number of subjects requiring attention, thereby reducing the percentage of "airtime" for their cause.

So take up your civil duty and let's hear about snowshovelling, incandescent lighting and maybe some recipes would be nice!

Melony Jamieson

No rules

To the Daily:

The Cricket Club wrote to the Speaker on the subject of regulations on the sale of fried goods in the lobby of the Shatner Building.

Here are the rules as they now stand. As of April 1, there has been no list of appropriate or inappropriate food for sale given to the Room Bookings Coordinator. This means that there are no grounds for the Room Bookings Coordinator to refuse the sale of any food.

The process of deciding on what foods can be sold and in which manner they can be sold is ongoing. There are a few considerations going into the making of these rules. For example, the SSMU is now an incorporated body and is thus legally responsible for what happens in the Shatner Building.

The Shatner Building lobby has not been licensed by the city of Montréal as a food sales area, therefore selling food there could be understood as illegal. However, food has been sold in the Shatner Building lobby for years and is an important source of funds for SSMU clubs.

When the rules are eventually drafted they may require food vendors to show the Room Bookings Coordinator the receipt for the purchase of the food that is being sold so that the date of purchase may be checked. There may also be a requirement for food vendors to wear plastic gloves.

As of April 1, there are no rules and any food may be sold in the lobby of the Shatner Building. If you are interested in this issue or any other issue speak with Student Councillors whose offices are in room 104 of the Shatner Building.

Adam Atlas
Speaker, SSMU Council

Consciously 'cool'

To the Daily:

re: Inderbir Riar's review of *Cod Can't Hear*.

Mr Riar claims in his review that the "Halifax scene" is "pretty damn lame" as "most of the songs [on *Cod Can't Hear*] can't get away from the influences of Maritime folk". What would Mr Riar suggest as an appropriate source of inspiration for Maritime musicians? Broadway musicals? Gregorian chants?

Indeed criticizing one's music because it reflects one's experience is as ridiculous as reducing one city's 'scene' to one album produced from therein. The whole tone of this review is condescending and pretentious, which isn't surprising as it smacks of an urban and central Canadian bias.

Mr Riar, Maritime folk music, while it is not as poignant as the Henry Rollins Band, is a tradition rich with musical diversity and heritage. It certainly goes beyond the musical stylings of the Irish Rovers, yet another tired central Canadian stereotype designed to undermine and debase Maritime culture.

Lenny Gallant and Stompin' Tom of P.E.I., Acadian folk singer Edith Butler, the Celtic-inspired John Allen Cmeron and Micmac fiddler Lee Cremo are just a few examples of Maritime talent.

I do agree that local independent talent is in need of more experience and its content is sometimes weak. However,

I would think that someone who is as consciously 'cool' as Mr Riar would be pleased that a new generation of young musicians are taking their heritage and subverting it. Indeed transforming it, giving it a contemporary edge.

I would hope that in the future Mr Riar would at least be a little educated before he so glibly dismisses Maritime folk music. I would refer you to the work of Helen Creighton, renowned collector and compiler of original folk music, if you so desire to expand your knowledge.

Elizabeth A. McCormack
BA U3

Bloody civil war

To the Daily:

This letter refers to the photograph of the dying girl on the *Daily's* sixth page (March 31 edition).

It could have been the NY Times and the American media position of the Islamic government of Sudan that stopped them from giving us an "acceptable" commentary on the picture.

Over there, government troops are engaged in a bloody civil war, fighting in the rebel-controlled areas in the south of Sudan where most of the starvation is occurring.

The rebels, who happen to be funded by the Western governments and even some church organizations, follow the now-familiar tactic of starving out an entire population of a village for some military purpose or to destabilize the authority of their enemy.

Anybody who has heard the official Sudanese position knows that they have repeatedly complained about the rebels erecting road blocks to block relief aid convoys from hunger stricken areas.

Yet our media continue to hammer governments because of their anti-Western ideology even in situations where thousands of human souls can be saved if the people are allowed to believe in what they want to and carry on running their own country.

Ahmed Abu-Abed
G2 Engineering

To the Daily:

As a Pole I was very disturbed by the article by Allan Grill "Why ask why? There is no answer to the question of anti-Semitism" in the special Anti-Semitism issue of the *Daily*. In 1990 Mr. Grill visited Poland with a group of Jewish students on a pilgrimage to various places connected with Jewish history. In Lublin they held a party outside the former Yeshiva. They were joined by about ten very friendly Polish children. Mr. Grill was very pleased at their friendliness and lack of anti-Semitism. However when the visitors were about to leave the children began to throw stones at their bus with an expression of hatred. Understandably Mr. Grill was deeply shocked.

I offer no excuse for the children's hooligan behaviour, whatever the provocation may have been. But I question Mr. Grill's conclusion regarding their motivation: Mr. Grill attributes it to anti-Semitism which he thinks the children must have learnt from their parents. Now, if the children were being anti-Semitic why were they so friendly in the beginning? They may not even have known that the recognisable Jewish symbols (skull caps? Israeli flags?) Neither Mr. Grill nor apparently any member of his group knew Polish. Tragic misunderstandings sometimes do occur when people cannot communicate. Some member(s) of Mr. Grill's group must have said or done some-thing which was misinterpreted by the kids. Which of course does not excuse the stone throwing.

Jan W. Weryho

Fratboylore

Torrid Tales of Boinking with the Brothers

BY KISSY LARUE

Well children, let me tell you a bedtime story... and this ain't the kind you heard from your momma either. There are those (gasp) who would have us believe that Frat Boys are all as straight as arrows. Well, Kissy knows that this ain't so. In my time I've had sex with just about every kind of man. Let me tell you honey, these boys bring bad sex to a new high.

In my many encounters with these fine young men, I have ogled at their pristine visages and their hard bodies. Shame they perform about as well as a lobotomized circus monkey. Anyways, the following compilation is my top six sex frats. I have spent the last four years combing public washrooms, parks and saunas to expose my tunnel of love and burning spear to the uninitiated nether parts of McGill's finest frats.

Here's the whole story, the whole sordid tale.

My number one frat has to be Delta Upsilon. The boy scored a perfect ten on body and looks (he was luscious). He seemed a bit shy, but really turned on once I started to blow him.

Now there are those who say these boys only take, but oh my, did he ever give. I slid my turgid love muscle out of my skirt and into latex and up his butt so fast he could hardly scream (fucked him for hours). After I came, he told me he had been a virgin.

Even though he had a half-pained expression, I knew he was satisfied. He jerked himself off and blew his load on my chest. The consistency was impeccable. I would have done a taste-test, but mother knows better than that. You never can tell where these randy boys have been!

All in all, Delta receives a ten for looks, four for originality, a ten for cumshot quality, and an eight for willingness! Final score: 32.

Beta Theta Pi also receives top marks. As I was walking home from the McGill/Queen's game, I noticed a tall, blond adonis drunkenly leaning against a tree, away from the rest of the crowd. His hand was on his bulging crotch, framing the outline of his lovely tool.

I asked him if he knew how to fence. Well, he had me into the bush and was sucking on my dick before I had a chance to say "You better work, Bitch". His blowjob technique was horrible, and he wouldn't let me fuck him, so that was kind of a downer. But he had dope, and we smoked, sucked and jerked our way into the cumshot hall of fame.

I wish I could see him again, but the nice man in blue who came by halfway through our session happened to be a cop. I, of course booted him in the nuts hard as I could with my size twelve pumps and hightailed it outta there, loosing myself in the purple faces of the crowd. I guess he wasn't as lucky.

He scores ten on looks, four on originality, eight on quality, and eight on willingness. Final score: 30.

I met my first (and last, thank god) Psi U boy in McGill's washroom sex circuit. He was stroking himself by the urinals when my bulging, aching crotch suggested we go to a more intimate location and relieve our mutual problem. He wasn't that good looking, but hung like a carthorse.

He wanted me to fuck him right off the bat, and kept calling me by the names of his brothers while I plugged his hot hole. He was groaning so hard he ripped the sink off the wall of the small bathroom we had cloistered ourselves in.

He was a great fuck, but my wee-wee came out looking like a fudgsicle. How vulgar, these boys don't douche!

Well, looks, five, six originality (I've never been called Biffa before), zero for consistency (he was impotent), and a perfect ten for willingness. Grand total: 21

Sigma Chi and Phi Delta Theta were so alike they could have been twins. But aren't they all the same. A wise old queen once advised me, "You've had one, you've had 'em all." I'll have them all, please.

These two were a sordid story. I had them both under the stairwell of the Union Building, both in the same day. They both wanted me to blow them, so I didn't. We just did a heavy J.O. session, I was whacked after the second. The only thing to remind me of this very forgettable occasion are the crusties you can still find under the stair. They both score a solid 15.

But by far, the worst lay I ever had was the boy from Zeta Psi. First of all, it took me about an hour to cruise him. I mean, he showed me his cock, I showed him mine. Then he pulls, the "I'm not gay" routine on me. Please honey, get serious. It's normal for straight men to hang out in bathrooms playing with themselves in front of other guys.

Anyways, when he finally buckled in and blew me, he gave the worst head I've ever had. Sandpaper would have been more pleasurable. He probably learned from his fake breeder girlfriend.

Then he gags on my cock! Imagine, he couldn't even deep throat ten inches of love muscle! What a wimp!

After burning me with bile, he apologized and left, not finishing the job. I pity his future fake wife and their paper boy.

Zeta Psi scores a big zero.

Well kids, that's the rub. See you next year when I rate professors by faculty.

Montréal campaigns to "charitize" sporting events

BY WAYNE HILTZ

Murray Levine is leading a solo crusade to allow participants of mass-participation sporting events to raise funds for charities.

But his efforts are running into opposition, particularly from the organizers of Tour de l'Île, the largest mass-participation sporting event in North America.

The organizers of the cycling marathon, which draws over 45 000 participants, have long opposed mixing cycling events with raising funds for charities.

"Our one goal is to promote cycling. That's the main reason for the event and is why we don't allow charities," said Linda Bouchard, a Tour de l'Île press attaché.

Levine agrees with their worry that if they agree to one charity, they cannot justify saying no to others. But he insists that the goal is for all charities to benefit, not only his own.

"Nothing would give me greater pleasure than seeing the participants of the Tour de l'Île raising money for the charity of their choice or for this foundation," said Levine.

Tour organizers offered that they could make an exception to the "promotion of cycling" mandate, but only if it benefited a cause directly affecting cycling.

Levine doesn't think this response is adequate. He noted that while the organizers' cause is cycling, the causes of its participants are as diverse as any other group of 45 000 people.

Bouchard said the Tour is not against people cycling for charity.

"If someone wants to do the Tour and have a personal sponsor, there's no problem," she said. "But we'll never publicize it or suggest it (to the cyclists)."

Yet in response to his persistent efforts, Levine says that he has been threatened with legal action by the Tour de l'Île for trademark infringement and for using the event for other objectives.

He says that his invitation to participants is only an expression of his personal opinion. There are a variety

of charities supporting his efforts who will be spreading the word, encouraging their volunteers to raise money for their respective causes.

Levine insists that there would not be a lot of work for the Tour to expand its mandate. "We would only ask them to insert in one of their mailings, our invitation to their participants to help in raising funds."

Levine first conceived of pushing mass-participation sporting events while working as a cancer research fund-raiser a few years ago in the Canadian Ski Marathon. After the event, he convinced its organizers to

invite participants to raise money for the same cause.

Then Levine explored other athletic events such as the marathons in Los Angeles and New York. For several years, the L.A. Marathon has invited its 19 000 runners to raise funds for charities. Last year, over \$1 million was collected for 52 different charities.

Throughout its history, the New York Marathon refused to open up to charities. Two years ago, however, its founder had brain cancer and now the event raises \$600 000 a year for cancer research.

Levine said that officials of the two marathons intend to write to the Tour de l'Île to explain how they operate with charities.

Since 1990, the City of Montréal has supported the cycling event with annual grants of almost \$50 000, as well as logistical and technical support from various municipal services.

"The price to pay for this public support is to allow charities in," argues Levine.

Levine said his organization, which focuses on medical research, should receive its registered charitable number later this month.

SSMU & PGSS brief

Andrew Work is the new Students' Society external, following a new election for that position. This is the second time Work has defeated his rival candidate, Alexander Boldizar.

The first election results were overturned by the Society's Judicial Board. Boldizar complained to the Judicial Board after the original election because his photo did not appear in the photo and pen sketch section of the McGill Tribune.

The Board overturned the original election results, ruling that the mistake could have cost Boldizar the election. The new election produced the same results and cost the Society \$5000.

A referendum held by the Graduate Students' Society resulted in the approval of the two questions that were asked.

McGill's graduate students are now the first students' association in Québec to join the Canadian Federation of Students.

Graduate students also voted to cancel the special athletics levy which goes towards the construction of McGill's new athletics complex.

Jonathan Desbarats



Dust Clouds

BY JASON RIDGLEY

Several weeks ago, NASA's KC-135, affectionately nicknamed "The Vomit Comet" by those who have been onboard, traced a roller-coaster path through the Gulf of Mexico sky. The scientists who were on board experienced the rare (and nauseating) pleasure of next-to-zero gravity, a luxury for earth-bound researchers.

Professor J. Lee and Dr. O. Peraldi from McGill's Mechanical Engineering Department and Professor P. Ronney from Princeton were on board the week of March 7 studying exploding clouds of dust. Presently, very little is known about dust cloud combustion.

If more was known, we might be able to prevent explosions in coal mines and other dust-laden environments. And we might discover the details of sulphur dioxide production in the coal burning process, knowledge that would bring obvious environmental benefits.

The greatest problem with studying the process of dust combustion on Earth is the impossibility of getting a motionless, uniform suspension of dust in air. If you take a handful of icing sugar and you toss it into the air, gravity will pull it to the ground. If you could let go of your handful of icing sugar and have it remain motionless in the air, and then set it on fire (don't try this at home), you could then clearly observe the mysterious process of ignition and explosion.

This is where the Vomit Comet comes in. The plane flies in an up-and-down trajectory, alternately diving toward the ocean and then heading up into the sky.

During the dive, everything on board experiences a few minutes of about two and a half times the force of gravity. Everything on board, including the passengers, weigh over twice as much as usual. Then the plane comes out of the dive, and everything becomes nearly weightless.

During the 20 to 25 seconds of near-weightlessness, those onboard experience the sensation of about one per cent of the customary pull of gravity. It is during this period that the dust explosion experiments are done.

While the plane is in this period of "micro-gravity", a small sample of aluminum dust is dispersed into a cloud inside of a combustion chamber. Once the turbulence dies down, the cloud is ignited. In the brief time that it takes for the cloud to burn, various instruments measure and record the process of combustion. The scientists, who are now floating around the cabin, grab onto something solid, and the plane switches from micro-gravity to two and a half times gravity. The data which was recorded will later be analyzed back on the surface.

This project has received half a million dollars over the past three years from the Canadian Space Agency. The CSA also rents the Vomit Comet from NASA for five day periods when the scientists do their airborne experiments. McGill provides the team with a lab to do the pre-flight experiments and with help from grads and undergrads who work on different aspects of the project. Lee estimates that there have been about ten students who have helped with the project since its inception in April of 1991.

Although the present experiments are yielding useful data, all of the work being done now and in the near future is just preparation for the shuttle flight. With a price tag of \$50 000 to \$100 000 per kg of payload, the dust combustion team is anxious to have all the preliminary research done before the shuttle leaves the ground.

"The shuttle is a long way off. Once you get approval, the flight is still five years down the line. This is because that's how long it takes to go through all of the checks to the last detail," says Lee. Right now they are booked for a flight in 1997, but the team expects to postpone it if they are not completely prepared.

One application of this research is in the field of ceramic processing and superconductors.

One of the problems of making efficient superconductors is that the ceramic must be pure and uniform. There are numerous methods of making high-quality ceramics, but most involve grinding the material into microscopic particles. The best mills can't get every particle the same size nor can they get the particles absolutely spherical. This

means that the final product has microscopic holes in it making the ceramic structurally weak. And if the ceramic is being used as a superconductor, it won't be very efficient.

Vapour Phase Synthesis, however, is a method that makes particles with identical shapes and sizes, and dust-cloud research is helping in this process.

The knowledge gained from the dust cloud work can also be applied to several other fields, including the growth of crystals and the production of materials in combustion processes. All of these areas are hard to study because of the obscuring influence of gravity. It is Professor Lee's work that may shed some light on the intricate processes involved in each them.

However, this project also has several controversial aspects. One is the cost of the contract.

The money given for this project is far above the average for contracts awarded to McGill professors. V. Arlene Sproule, director of Research Contracts at McGill, estimates that the average value of a contract last year was \$75 000. Last year the dust combustion project received \$166 000. The reason for the high price is the large size of this project, involving international research with expensive equipment.

This raises the question posed to all scientists and bureaucrats involved in expensive research projects. Why is so much money being spent on research with little immediate effect when Canada is faced with a stifling recession and increasing social program cutbacks?

Professor Lee said, "If you look at the total budget of the CSA, from research to administrative costs, it is trivial compared to spending on social programs. The cost of this project is just a small part of [the CSA budget], and is negligible compared to social spending... If you look at the big picture, Canada has reached its position by selling natural resources. We don't deserve this position. It won't go far. If Canada expects to have a future, it must go into high-tech."

Another controversial aspect of Dr. Lee's work is the accusation that he was paid by the military to research Fuel Air Explosions.

In 1984 Dr. Lee was given money

by the Department of National Defense to do research into vapour cloud combustion. This attracted attention because of the possible application of the research to Fuel Air Explosions (FAEs). FAEs are weapons consisting of vaporized fuel mixtures which produce extremely intense shock waves when ignited. The immense damage which can be produced by the concussive force of these explosions caused the UN to try and ban them as "inhumane armaments". Despite this attempt, the US has used FAEs as recently as the Gulf War. The US is the only country to have ever

used FAEs.

However, Professor Lee has said that he was never paid by anybody to develop or research FAEs. Nor, he says, has any of his research ever been classified. Yet many have pointed out that the DND would not give money for projects unless it recognizes the military use of the research. In the case of the vapour combustion work done in 1984, the most obvious application would be FAEs.

His current dust-combustion project is not supported by the military.

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- are too lazy to pick up the phone?
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- have not had the opportunity?

How effective has our advertising been? Have you seen/heard us

- | | |
|-----------------|---------------------------|
| in the -Tribune | on -CKUT |
| -Daily | -bulletin boards |
| -Reporter | -our bookmarks |
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Québec's budget bungles

PUBLIC FINANCES DEBATE BRINGS UP DEEP ISSUES

When the Bourassa government came to power in 1985, one of its major promises was to "get the public finances in order".

Seven years later, in the midst of a continuing recession, the Bourassa government has finally started cleaning up after years of fiscal mismanagement which has left the province the third most indebted per capita, after Newfoundland and Nova Scotia.

The debate surrounding the reform of Québec's public accounts, which will culminate in the tabling of the provincial budget in May, is prompting debate on the fundamental pillars of Québec society.

On the one hand, there are groups like the Québec Chamber of Commerce, which is urging massive government cutbacks, including reduced spending on health and education. It also proposes charging "clients" of those services, through user fees for health care users and tuition fees for Cégep students who don't graduate on time.

The Chamber of Commerce said that Québec's public sector "must undertake a revolution broader than the Quiet Revolution," in the way that it administers public services," in a report that it presented to the parliamentary commission on public finances in January.

The Quiet Revolution, however, is what the other players in the debate say has to be kept in mind.

The unions in particular have been exceptionally critical of the Bourassa government's vision, claiming the government is placing the burden of cutbacks and wage freezes on the poorer segments of Québec society, while corporations and the rich are getting off easy.

Government playing on fears

"The Québec government has created a state of panic," said Thérèse Jean, spokesperson for the Confédération des Syndicats Nationaux (CSN). "And the government will only look at options from that crisis perspective. That's something we can't afford to do."

"We need to take a profound look at the fiscal system of Québec," said Jean. "The system we have now is becoming less and less equitable."

The three largest unions in Québec, the CSN, the Centrale de l'Enseignement du Québec, and the Fédération des Travailleurs et Travailleuses du Québec, representing almost 800 000 Québec workers, presented a report to the commission in a show of solidarity.

In the report they said that "one of the essential roles of the state is to act as an agent for the redistribution of wealth created in society". The unions claimed that the Québec government must maintain a vital role in the economy, and that the



BY DAVE LEY

direction of cutbacks that Bourassa is proposing will threaten everything Québec gained during the Quiet Revolution.

And by ignoring those gains, the government is also threatening Québec's economic livelihood. What the province needs now is more government support, not less.

Support for education is just one such support cited. In a report the provincial government itself issued in 1991, it stated that the revenue generated from individuals increased dramatically with their level of education.

The total taxes that a person would pay in their lifetime if they did not finish high school was \$119 984, while those with a high school diploma on average would pay \$198 876. For those with a Cégep degree, the amount jumped

to \$311 270, and for those with a university B.A. it was \$702 274.

But the government has made clear that cutbacks to universities and colleges are in the works, as well as increased tuition fees that could threaten accessibility.

One method the government has said it will not use to help ease the fiscal crunch is the introduction of new taxes. In its initial report on the present situation, "Living Within Our Means", the government claimed that Québec, particularly Québec corporations, were quickly reaching a tolerance level for additional taxes.

Whose numbers?

The report points to the fact that Québec has the third highest tax revenues as a proportion to its Gross Domestic Product when compared

with the economies of the seven top industrialized countries.

The union report, however, uses the same numbers to show how Canada has the seventh lowest tax rate for the top 23 industrial countries.

The contrasting message one gets from the same statistics underlies a major problem in deciphering the budget debate. Whose numbers to believe? In the endless tons of reports that have been presented to the parliamentary commission on public finances, all use a wide range of statistics (often drawn from the same source) to back up their opposing views.

The government of Québec has been one of the worst offenders, using its financial statements to present a rosy or bleak economic situation depending on how it wants

the electorate to feel.

Take for example the provincial deficit. Québec public accounts show that Québec's deficit over the past three years was \$2.8 billion for 1990-91, \$4.2 billion for 1991-92, and an estimated \$4.3 billion for 1992-93. These figures are contradicted by Statistics Canada numbers which show a \$2.8 billion, \$5.3 billion and \$5.2 billion deficit for the respective years.

The Québec government's cooking up of financial statements includes accounting tricks like pushing expenses into the upcoming year or into previous years to create the appearance of a lower deficit.

This is something even the Auditor-General of Québec, Guy Breton, has complained about in his financial notes to the government, claiming that "such measures result in the Government's financial data not being comparable from year to year and affect the understanding of changes in the budgetary operations deficit."

In other words, nothing you read or hear is guaranteed to be true.

How to get out of this mess

Where Québec should proceed now is what the debate is all about. Some, like the unions, claim that massive state intervention is needed right away to stimulate the economy. Others, like the Québec Chamber of Commerce, suggest massive reduction in the state's role to bring down the provincial deficit and ease the costs of debt-servicing.

By far the most frustrating aspect of the debate, however, is that it is coming up now, in the midst of a recession. If the debt problem was so serious, why wasn't it addressed earlier in Bourassa's tenure, when Québec had more economic resources available to it?

Government fiscal responsibility was not helped at a time when Bourassa billions to subsidize corporations which would provide dubious economic returns.

This includes \$23 million Québec gave to a Norsk-Hydro aluminum smelting plant, at a time when it was being heavily criticized for its destructive environmental practices.

It also included paying American "advisors" to Hydro Québec, the crown owned utility, \$1500 a day for consulting purposes while many of these advisors also had a stake in the American power market.

Meanwhile, health and welfare was being cut back while tuition fees rose 180 per cent.

Now the government has proposed again to target health and education for cutbacks, after corporations have gotten away with billions of taxpayers' dollars.

Debate over Debt

The crux of the government's position on public finances is the necessity to reduce the province's debt—a platform that has been adopted by other provinces.

The government points to the fact that 17.3 cents out of every dollar it now spends goes to servicing the \$52 billion provincial debt.

One scenario it proposed was to have a balanced budget by 1998. It currently stands at \$4.3 billion.

The unions, however, say that the scare about the debt is a red herring, claiming that a debt is not as bad as the government says it is.

In a joint report issued by the three major Québec unions, it says that although debt has increased dramatically over the past years, so has the economy.

The union report states that the debt must be seen in a relative sense, and that as a proportion of the Gross Domestic Product (GDP), the debt has not increased in recent years, with the exception of the recession years.

It points to the fact that in 1980-81, the annual deficit was equal to 4.5 per cent of the GDP, and in 1989-90, again as a proportion to the GDP, it was only 1.5 per cent.

The government for its part points to the increase in total debt relative to the GDP has risen 25 per cent in the same period.

The debate over debt illustrates the problems of competing statistics.

Vindicating the Rosenbergs

BY AUBREY COHEN

On June 19, 1953, Julius and Ethel Rosenberg were put to death in the electric chair. They were survived by two young boys, Michael and Robert. The couple had been convicted of passing atomic secrets to the Soviets.

This June will be the fortieth anniversary of the execution of the Rosenbergs. At least one scholar, Jack Gold, would like to mark the occasion with a vindication of the couple. Gold is a former McGill librarian.

"I took an early retirement on 1986 in order to devote myself to the study of the Rosenberg case," explained Gold.

In the course of his research, Gold has reviewed a mass of material on the case and has written an extensive report on his findings.

In "The Rosenberg Case Re-visited", which is intended as a "rejoinder to Roger M. Anders, 'The Rosenberg Case Revisited...'", Gold argues for the innocence of Ethel and Julius Rosenberg with regard to the crimes for which they were executed. He also works to uncover a conspiracy perpetrated by the FBI and others in framing the couple both before and after their conviction.

"The case was totally fabricated," said Gold. "I am able to refute all points of the accusation."

There has been some scholarly review on the subject. Some argue that the couple was guilty. Others say that Julius, but not Ethel, was accountable. Another group maintains that both of them were innocent.

A CONTENTIOUS CASE

These are the facts of the case as presented at the time. After a KGB diplomatic code was broken, Klaus Fuchs was arrested in 1950 in England. He confessed to being a Soviet spy who had worked on transmitting atomic secrets.

He then fingered his courier in the U.S., Harry Gold (no relation to Jack). Gold then said that his source in Los Alamos (the American atomic development centre) was David Greenglass.

Greenglass was a machine tool operator who worked on lens molds at Los Alamos. He was Ethel Rosenberg's sister. Greenglass testified that he had passed a description of the trigger mechanism for the atomic bomb to the Rosenbergs.

Harry Gold testified against the couple indirectly. He said he used a box of Jell-O as a code and greeted Greenglass with the words, "I'm coming from Julius."

As a result of their cooperation, Gold and Greenglass got lighter sentences and Greenglass' wife was not prosecuted. Julius and Ethel Rosenberg were sentenced to death. Jack Gold has revealed flaws in

ETHEL



the case which existed from the beginning. First of all, Greenglass originally said he passed information to Julius Rosenberg on the street when they were alone. In court, he changed his story so that the exchange took place in the Rosenbergs' house in the presence of Ethel. This implicated her along with her husband.

Secondly, Greenglass made serious mistakes in his description in court of the information which he had supposedly given to the Rosenbergs. He actually confused beryllium, a source of neutrons, for boron, a neutron absorber. One expert, Henry Linshitz, commented on Greenglass' "naive misunderstandings of the reasons for this bomb design".

What does this mean? "Greenglass was clearly not involved in transmitting information about the atomic bomb," said Gold, "In my opinion, he was probably involved in some sort of espionage... There had to be something which the FBI used to blackmail him."

Gold suggested that Greenglass had transmitted a sample of uranium-233 to the Soviets. "Greenglass had access to that... This [sample] was very important to the Soviets at the time."

As for Harry Gold, his testimony that he told Greenglass he was coming from "Julius" is extremely suspect. "In these circumstances, the real name is never given," explained (Jack) Gold.

FBI CONSPIRACY

New evidence has recently come to light which throws some doubt on the structure of the case. A former KGB Colonel, Alexandr Semyonovich Feklisov, recently

published an account of some of the events. Feklisov was Klaus Fuchs' KGB controller during the period of 1946-1949.

According to Feklisov, the circumstances surrounding the apprehension of Fuchs have been turned around. He says it was through Gold that Fuchs was discovered and not vice versa.

The FBI purportedly discovered Fuchs and tied him to Gold through a broken KGB code. In Feklisov's account, a map found in Gold's apartment and not a broken code led to Fuchs. According to Feklisov, the FBI never broke the code.

This is important because the FBI used information they said they had discovered though the code to prove the existence of an atomic spy ring in the U.S.

Michael Meeropole (the Rosenbergs' son) said that uncovering such a spy ring was the primary concern of the FBI.

"The government was trying to get Julius and Ethel to name names. When they wouldn't do it, they had to make them out to be at the center of the spy ring."

"If they [the FBI] had said the truth, the trail would have stopped at Gold and Fuchs," said Gold, "The only thing they could have got from Gold was that he was Fuchs' courier."

The FBI also claimed that further, "secret" evidence existed about the Rosenbergs. They supposedly obtained this information through the broken code.

FALSE EVIDENCE

One source of information which supposedly points to the guilt of the Rosenbergs is Jerome Tartakow's testimony after the con-

viction. He was a prisonmate of Julius Rosenberg who said that Rosenberg had revealed the nature of his espionage operations to him in prison.

Tartakow's credibility rests in the assertion that he received a letter of introduction to Rosenberg's lawyer from Eugene Dennis, then leader of the American Communist Party, while they were in prison together.

The problem is that Dennis was released from prison three months before Tartakow. Tartakow did not know when he was going to be released (as a result of his cooperation with the FBI, he was released on June 11, 1951). This means it was unlikely that Dennis gave Tartakow any such letter before he was released.

Dennis' widow asserted later that it was unlikely that her husband was an associate of Tartakow. She said her husband was extremely reserved and never made friends in prison.

Gold said Tartakow's story "was arranged by the FBI agent in the New York office". The FBI wanted details about Rosenberg's espionage activities even after the conviction. Before Tartakow, the FBI tried to use another man, said Gold, but "everything [the other man came up with] seemed so farfetched that the FBI could not accept such a thing".

Why would the FBI want to collect further evidence against the Rosenbergs after they were convicted? Gold said, "The FBI used this information when the case came up for executive clemency... The FBI not only presented secret evidence to Eisenhower, but false evidence as well... This violates international human rights."



JULIUS

POISONING THE WELLS

One of the most outspoken proponents of the Rosenbergs' guilt is Ronald Radush. Gold charges Radush with deliberately changing dates, blurring the content of testimony and suppressing information about the case in attempt to make the whole thing fit together properly.

When asked why Radush would do this, Gold replied, "Radush was probably hired to do the job." Who hired Radush? The answer lies in who is concerned with keeping the Rosenberg record as it is. The FBI, the Justice Department and the American Jewish Committee would all be embarrassed by new revelations of the couple's innocence.

Many people, including a large percentage of Jews, demonstrated in the streets for clemency for the couple. The American Jewish Committee, however, supported the sentence.

Gold asserted, "The leaders of the American Jewish Committee are implicated." These people, instead of pleading for clemency for the Rosenbergs, supported the death sentence. Part of this is explained by the fact that Jewish leaders were afraid of anti-Jewish backlash from the case and therefore they wanted to show that they were as patriotic as anyone else.

Many of these people are now very powerful in the U.S. Gold said that, because of their influence, "It is very difficult to print or bring to television [any new arguments on the case] as these people will not allow it."

In any case, Gold believes that Radush is probably working for the American Jewish Committee in conjunction with the FBI.

Another well known commentator on the case is world-renowned advocate and Harvard Law professor Alan Dershowitz. For those who do not recognize the name, his more high-profile clients of late have been Jonathan Pollard, Mike Tyson and Mia Farrow.

Dershowitz has gone so far as to assert that, "All future discussions about the Rosenberg case... will have to begin with the historical fact that Julius Rosenberg was guilty of espionage."

Gold believes that Dershowitz knows full well that he is "poisoning the wells" of debate on the case and that this is his intention. Gold believes that Dershowitz is probably working for the American Jewish Committee, but not the FBI.

Gold has other points of contention with regard to the Rosenberg case, but there is not room enough to describe them all here. His thoroughness and dedication to the task of vindicating the couple is admirable. He hopes that this, the fortieth anniversary of their execution will bring an intellectual, if not an official, rehabilitation of Julius and Ethel Rosenberg.

Downtown Montréal's No-Compromise Zone

ARAB AND JEWISH FACTIONS FLOURISH ON CAMPUS

BY KATHY BUNKA

Yousef Arafat, president of the Palestine Solidarity Committee (PSC), doesn't wear his PLO baseball cap to Hebrew class. And he's grown accustomed to leaving his keffiyeh, or Palestinian scarf, at home.

While the choice whether or not to wear the hat is his own, he mentions another cap he can't get rid of — the cap on academic dialogue where issues relating to Israel are concerned.

Someone or something is quelling a constructive debate on Middle Eastern issues on campus says Arafat, and "that is a sure way to intellectual suicide."

A series of incidents on and around campus are making bunches of people feel intimidated and censored in what they can say and do.

And that stifling atmosphere is why a relatively innocuous article printed in the *Daily's* Anti-Racism issue sparked angry protests by the Jewish network at McGill and a counter protest by Arab students involving a complaint to the Québec Human Rights Commission.

Incidents on campus range from yelling matches in the Union foyer, to challenges of professorial discretion.

The article published by the *Daily* was called "Racism and Zionism: Myth or Reality?" It was an opinion piece submitted by the PSC. The suggestion that racism and Zionism might be related infuriated a variety of Jewish students on campus.

Rex Brynen, poli sci professor and director of the Middle East Studies Program, said the whole episode revealed a great degree of political immaturity.

"Questioning the Zionist ideology based on the state of Israel will obviously inflame Jewish and other supporters of the state of Israel. It's just as obvious that Palestinians who have witnessed the construction of Israel will see Zionism as inherently racist," he said.

The problem is that this issue is obstructing daily life on McGill campus.

INVECTIVES BACK AND FORTH

A few days after the article appeared, about three hundred Jewish students held a ten-hour sit-in in the union basement. "100 per cent Zionist and proud," read the plac-

ards. Local Rabbi Shoham spoke at the protest and said some things that made everybody feel uncomfortable.

"If you know the Arab mind — the Arab mentality, they can only live when they have the superior political strength, and that's why a Mosque has always been built to be higher than a church or a synagogue," he said.

"In the Arab world life is meaningless," said Shoham. While the Progressive Zionist Caucus denounced Shoham's speech as racist, other students kept cheering him on. Now the Islamic Cultural Network, the Arab Students Association and the PSC are collectively filing a complaint with the Quebec human rights commission against TAGAR (a right-oriented Jewish group on campus), the McGill-Israel Public Affairs Committee, and Jewish groups outside campus who supported the protest.

Because McGill has a very active political science department, a number of guest speakers lecture regularly on campus. Brynen said that there is an effort by both sides of the divide to limit this intellectual intercourse.

"When pro-Israeli speakers are coming to speak, posters advertising the event are ripped down, but more frequently, posters advertising Palestinian and Arab speakers are destroyed," said Brynen.

Another disturbing aspect of this on-campus confrontation is that there appears to be little toleration for the political opinions of others. Arafat, at the helm of the PSC this year, alleged that different Jewish organizations were involved in "psychological warfare" against himself and other members of the PSC. At a cultural exhibit earlier this year, some active Jewish students he recognized showed up and took pictures of the display and of Yousef himself. "And then they told me they would send the pictures to the Mossad [Israeli intelligence]." "Rather intimidating," he said.

The *Daily* is regularly accused of taking a dogmatically pro-Palestinian stance. TAGAR responded to an interview transcribed in the McGill *Daily* with Soraida Hussein, an employee of Bir Zeit University on the West Bank who had been brought to McGill by the PSC, by inserting incendiary leaflets in the next issue of the *Daily*. The insert spoke about how evil Hamas [a Palestinian group in the occupied

territories and the group that many of the deportees identify with] was and condemned Yasser Arafat, leader of the Palestinian Liberation Organization — AND NO RELATION TO Yousef — for the work he has done uniting the Palestinian peoples.

The conundrum is *who* to blame. All groups feel equally abused and all factions are presently pointing fingers at all others.

Is a university campus the place for resolving the Middle East imbroglio?

While nothing going on here can help the situation in Israel/Palestine, there's value in this brouhaha said Political Science professor Sam Noumoff, director of the Centre for Developing Area Studies at McGill.

"If the choice is between students not participating in political affairs and affiliating themselves with different groups or issues, I choose that they be politicized," said Noumoff.

Brynen agreed the situation could be constructive.

"Taking courses at McGill, students come out with a little more empathy for the other side. They learn that the world is a complicated place," said Brynen.

BLAMING SSMU AND THE DAILY AND RELIGION AND.....

While there is no point in isolating the university from the disputes in the greater world, there are still those feeling a tad overwhelmed by the animosities on campus.

Lisa Grushcow contributed many articles to the "Prejudice against Jews" special issue of the *Daily* that was published last week. Her motivation? "I have experienced more anti-semitism in the last five weeks on campus than ever before in my life," she said.

Arafat claims that Arab students have been neglected on campus as well. He noted a recent series of lectures co-sponsored by Hillel and the Students' Society of McGill University. "There were discussions on homophobia and sexism and a variety of other things, but the organizers conveniently forgot about Arabs and Muslims and Palestinians."

How different, asked Arafat, was this neglect from the *Daily's* neglect of anti-semitism concerns in the Anti-Racism issue? And then he answered his own question: "we demanded an apology of the SSMU and Hillel, but when Hillel wanted

to express their anger they used pressure tactics to get the *Daily* to recant on their content."

Daily news editor, Jonathan Desbarats agreed to co-coordinate the special issue because the earlier Anti-Racism issue had neglected to include issues dealing with anti-semitism in Montréal. Hillel labeled this neglect a form of anti-semitism. They felt discriminated against and called a protest in the basement of the union to voice discomfort with *Daily* journalism.

Steve Barnett, vp external for the Islamic Cultural Network was surprised to find that the various factions in the Middle East were active in downtown Montréal.

"I thought I was just coming to school," said Barnett. "I just became politically active when I came to McGill because the views allowable on campus are different from the views allowed to be expressed anywhere else."

Grushcow stated frankly that you can't expect people at McGill to leave issues, opinions and past experiences behind. "I can't get away from the issues, from the discrimination. I'll leave it behind only when it stops happening," she said.

AND ALL ISSUES ARE INHERENTLY POLITICAL

In such a volatile atmosphere, the question of self-censorship in the classroom is inevitable.

One unnamed professor said that sometimes it is difficult to mention the word "Palestinian" in the classroom. "There will always be one or two students in every class who have no experience with there being another side to the Jewish/Arab conflict."

He added that lectures take a great deal of thought. But he denied that the indirect nature of political classes impaired learning. "The way I approach teaching is to avoid giving students a strong idea of what my opinion is. Rather, I give them a variety of opinions and let them choose."

Some people want all of this to stop, but events show the situation at McGill will remain as long as the war in Israel/Palestine continues.

Jonathan Glick is the president of the Progressive Zionist Caucus. In response to the intifada — the uprising of Palestinians in the territories occupied by Israelis — the PZC initiated a discussion group. For five years membership grew, and they managed to write a consti-

tution to define the mandate of the working group, but when Israel deported some 400-odd Palestinians on December 17, 1992 their "self-critical" approach to politics was turned back by years.

"This year we had hoped to focus on cultural things. We wanted to introduce a variety of peoples to different food, holidays, etc...the intifadah changed our plans," said Glick.

Grushcow was very worried about the interpretation of the conflict on campus as a reflection of the situation in the Middle East. "As soon as you transfer the conflict to campus, it gives people the idea that Jews have the upper hand on campus." This assumption she said would keep the dialogue from happening.

One member of the PSC, Afra Jalabi believes that the power imbalance is represented on campus. She noted how easily Hillel could mobilize for the demonstration against the *Daily*. "The PSC doesn't have a lot of resources; to combat Hillel's vast resources the Palestinian students and other members of their organization put a lot of energy and time into their work," she said.

She defended the focus of the "Racism and Zionism" article and its strongly politicized nature. "Israeli policies need to be brought up because they affect people here. We can give a voice to Palestinians who have no voice in the West Bank and Gaza."

Tania Rutman worked with Desbarats on the special issue. She felt there was a need for McGill students to put the issues in perspective. "I think the majority of students here have a skewed view because the media blows everything out of proportion," she said. She too hoped the issue would start a constructive dialogue.

"The Middle East conflict has been brought onto campus but the story everyone gets is like at the end of a broken telephone — lots and lots of misinformation," said Rutman.

And while there have been many attempts to mediate the name-calling and activity-disrupting incidents at McGill, there does not seem to be any resolution in sight.

Jonathon Shime also wrote for the special issue on prejudice against Jews: "We're not going to solve the Palestinian/Israeli conflict on campus," he said.

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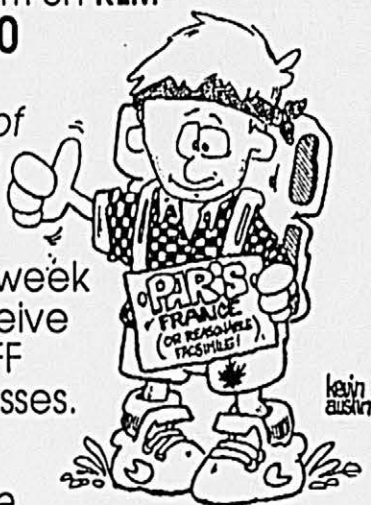
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MEN *raping* MEN

An estimated one in seven sexual assaults are between men. But how much do we hear about it?

BY ANDREW NICHOLS

The concept of men sexually assaulting men is baffling to many people, but over one in seven cases of sexual assault are between two men, says Sylvia Diorio, founder of McGill's sexual assault centre.

Most assume that such acts of violence can only logically be perpetrated by men against women and children, who are inherently feeble and vulnerable. We assume that somehow men are generally equal in strength to each other, and never sexually vulnerable.

In recent years, man on man sexual assault has been brought to the attention of care workers and researchers, although exact numbers of affected victims are still extremely difficult to come by at this stage.

Christof is a twenty-four year old Women's Studies student at McGill. He has been sexually assaulted three times. In the past year, Christof was sexually assaulted twice, once by a neighbour and once by an acquaintance.

Christof is straight and said at least one of the men that assaulted him was also straight. Straight men sexually assaulting other straight men may at first appear unbelievable until we remind ourselves that sexual assault is an act of violence and not a perverse form of sexual gratification.

"This guy I met who said he went to McGill came by my apartment one day. While we were talking, I turned my back. He came up to me from behind and put his hands on me, then he put his hands in my clothes moving his hip and grinding his groin against me and kissing me on the back of my neck." Eventually, Christof was able to force the man out of his apartment.

Virtually no media coverage

Although man on man sexual assault is a prevalent problem, it is rarely an issue that is openly discussed. The mass media, an essential outlet for raising awareness, is either uninformed or chooses to ignore the issue.

Harle Thomas, an organizer of a group of male victims of sexual assault suggests that the lack of coverage may be a result of several factors. One reason, Thomas suggests, is rooted in homophobia. Although the vast majority of victims and perpetrators are straight men, Thomas speculates that the victims will be reluctant to come forward because of the fear that people will think that they are gay.

Gay victims of sexual assault feel twice as stigmatized, he said. Thomas said that gay

men react by thinking, "what the hell, I won't get anywhere, there's no support in the justice system."

Christof said that an extremely difficult aspect of being a sexually assaulted man is the total lack of discussion and awareness of the problem. "You don't hear about men being molested and this makes you feel really isolated," said Christof.

Another problem facing many men is the sense that man on man sexual assault is not considered as serious as cases of man on woman sexual assault. Christof said it took him a long time to consider some of the things that happened to him as legitimate accounts of sexual assault.

"Women talked openly and honestly about things happening to them but I never associated anything happening to me as being the same thing," said Christof.

Christof said that he was suffering from a socialized notion that men cannot be sexually vulnerable as well as a lack of awareness of man on man sexual assault.

Societal ignorance of man on man sexual assault often reaches the emergency room at hospitals. Because of the threat to his "manliness", a man in emergency will, "...only ask that his physical needs be taken care of and won't mention rape and the doctor might not be looking for it," says Thomas, implying that doctors are usually more sensitized to female rape victims.

Different reactions

"In the beginning we thought that sexual assault was the same for men and women, but now we realize that it is not," said Debbie Trent, coordinator of the Montréal Sexual Assault Centre.

"In our society men are not supposed to be victims and rape is viewed as a reflection of their lack of manhood," said Trent. Nevertheless, the general perception by sexual assault experts is that men have many of the same reactions to sexual assault as women do. These include the potential of victims to oversexualize and show difficulty with expressing intimacy with others.

Thomas suggests however, that some straight men who are sexually assaulted by other men have a "compensatory reaction".

"Male victims sometimes feel weak and vulnerable, believing that anyone can get at them," said Thomas.

This can possibly create a situation where these survivors seek retribution by raping or bashing queers, said Thomas. This reaction is based upon the male victim's perception that

his assault was a homosexual experience rather than an act of violence. Added to this is the victim's socialized negative feelings about gays.

"One of the responses of male survivors is a compensatory sense of homophobia wherein they will attempt to master their situation," through violence against gay men.

Thomas describes his group for male victims of sexual assault as one that offers no specific or constraining mandate. One of the reasons for this, said Thomas is that "there is

a sense that men that seek therapy don't stay with it."

The flexibility of the group is aimed at providing men with a discussion atmosphere they feel comfortable with, said Thomas. However, Thomas did say that the group "protects the notion of understanding experiences in ways other than a pathological one."

Gay men sexually assaulting other gay men

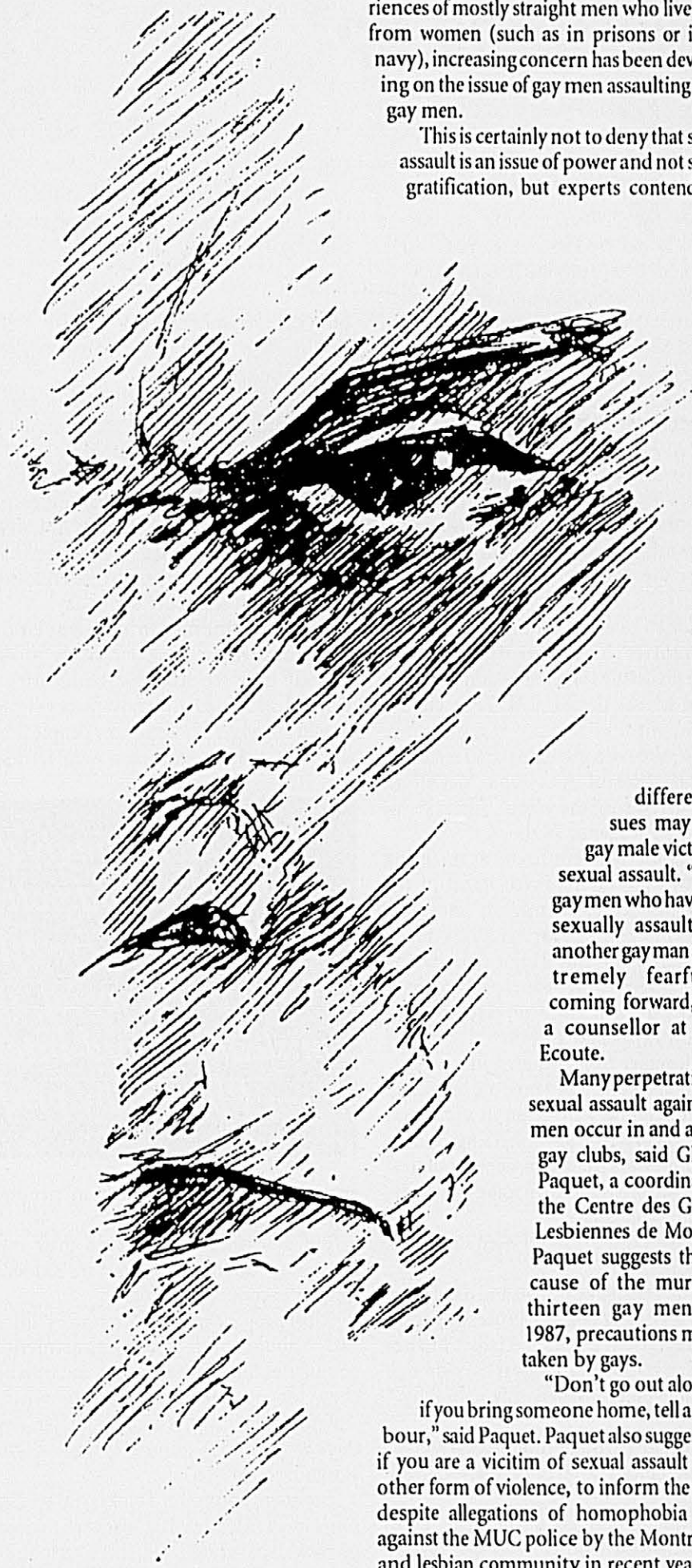
Although much of the research on man on man sexual assault has been focused on experiences of mostly straight men who live apart from women (such as in prisons or in the navy), increasing concern has been developing on the issue of gay men assaulting other gay men.

This is certainly not to deny that sexual assault is an issue of power and not sexual gratification, but experts contend that

different issues may effect gay male victims of sexual assault. "Many gay men who have been sexually assaulted by another gay man are extremely fearful of coming forward," said a counsellor at Gaie-Ecoute.

Many perpetrations of sexual assault against gay men occur in and around gay clubs, said Ghislain Paquet, a coordinator at the Centre des Gaies et Lesbiennes de Montréal. Paquet suggests that because of the murder of thirteen gay men since 1987, precautions must be taken by gays.

"Don't go out alone and if you bring someone home, tell a neighbour," said Paquet. Paquet also suggests that if you are a victim of sexual assault or any other form of violence, to inform the police, despite allegations of homophobia waged against the MUC police by the Montréal gay and lesbian community in recent years.



BREAKING OUT OF THE ACADEMIC STRAIGHTJACKET

In today's social context, interdisciplinary studies are increasingly vital. But how are McGill's departments measuring up?

BY SANJAY RUPARELIA

When the Political Science department decided to deny political theorists Charles Taylor and James Tully teaching and supervisory rights in the department, many onlookers were mystified. By shutting out Taylor, the Political Science department was, after all, barring its most renowned professor.

The reasons behind the shut out may never be clear, but we can piece together the general idea: Taylor and Tully are the casualties of a dispute over exactly where the departmental boundary between Political Science and Philosophy should lie. According to some in the department, the two should be in one department or the other, and not spanning the border.

Taylor and Tully left the Political Science department for philosophy last year after they became dissatisfied with the workings of the political science department. Then the department voted in January to revoke their rights to supervise incoming grad students, although Dean of Arts John McCallum quickly overturned the vote as a gross violation of their academic freedom.

But despite their reinstatement, the future of the two professors' involvement in the Political Science department is uncertain. While members the department may not be able to ban Tully and Taylor from taking graduate students, they are capable of making the department a difficult place to work.

Ideally, Taylor and Tully would rather get away altogether from working in a departmental framework. They propose setting up an interdisciplinary program in social and political theory by 1994, offering courses taught by professors from philosophy, political science, sociology, anthropology, history, economics, and law.

Tully feels there is a real need for such a programme.

"It is increasingly difficult and dangerous to study social and political processes within one framework. We're all specialists, but believing that your way of study is the right one is misleading and intellectually unhealthy," he said.

Taylor said that many professors at McGill lacked flexibility when it came to disciplinary boundaries.

"Individuals seemed intellectually convinced by their own formations," said Taylor. According to Taylor, this kind of attitude can

stifle intellectual endeavor.

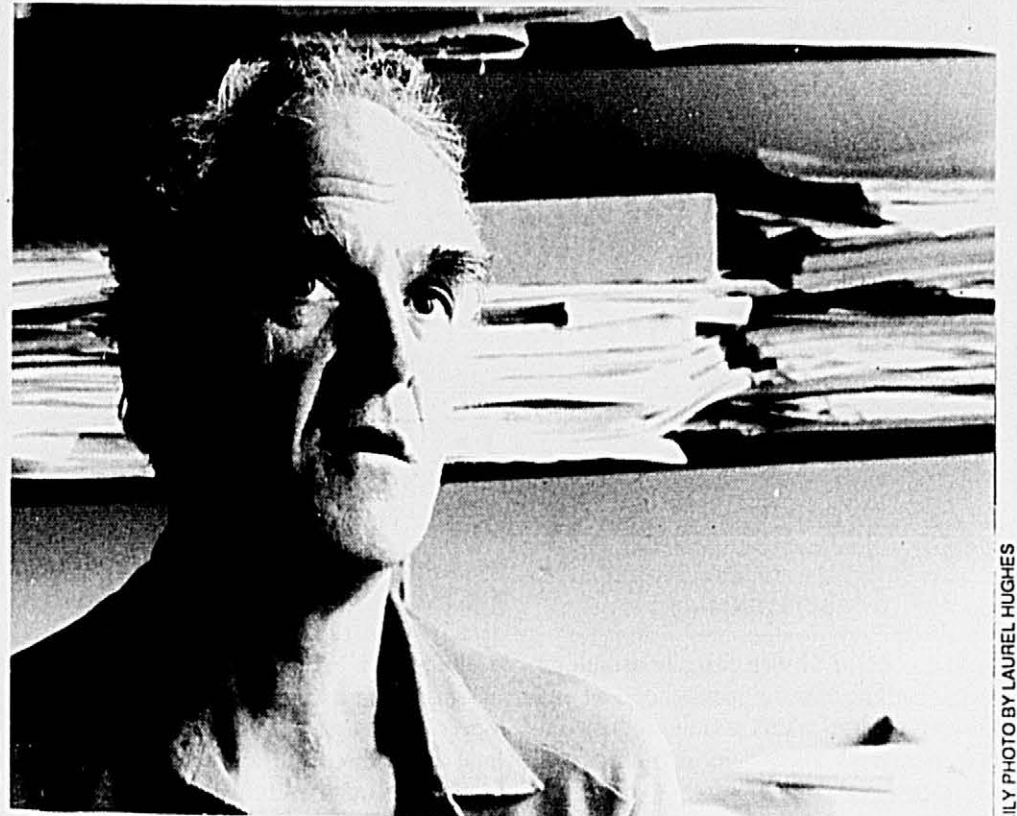
"Boundaries are completely artificial, and the really interesting questions often lie in between disciplines," he said.

Specialization necessary

There are, of course, good reasons why these boundaries exist.

The world is too complicated to understand it fully. We need to take a particular perspective, "political", "economic", and so on. Not only is specialization necessary to acquire depth, but an increasingly differentiated division of labour demands it. Indeed, the catchword for graduate students seems to be "marketability" and expertise. Education serves the political order of our day.

But despite the need to have some kind of academic division of labour, many professors say they see academic boundaries as artificial, administrative conveniences which should not govern or limit how people think and teach. As Economics chair Antal Deutsch



Charles Taylor: the Political Science department tried to boot out its most eminent professor because he was no longer a "political scientist"

DAILY PHOTO BY LAUREL HUGHES

tic and interdisciplinary fields."

When interviewed this year he said he met considerable resistance from other department members, when he proposed courses in the economics of ecology and the economics of crime, although the courses have been approved by the department and will be offered next year.

"Departments are increasingly territorial for two reasons," said Naylor. "First there is the squeeze on resources, which leads to a department's defense of its existing student base. The second reason is that staff, especially in economics and increasingly in political science, are hopelessly narrow and petrified about anything that transcends their discipline's borders. The result are graduates who

A false understanding

But others, while supporting interdisciplinary studies in principle, fear that such a programme would leave students without adequate skills, and degenerate to the lowest common denominator.

Economics professor Mary MacKinnon argued that the onus was on the student to gain a broad perspective.

"What you don't want to do is sacrifice depth for breadth. Students are already encouraged to take a variety of courses from different disciplines. It's up to them to think about the grey areas."

But while individual motivation is important, too often it is convenient for students to submerge themselves within specific approaches.

By becoming experts at thinking well within the confines of a particular subject area, students get higher grades, and in the increasingly competitive fight for graduate school and professional school places, that is the most important.

The danger is a false sense of understanding by emphasizing a particular discipline's point of view and ignoring another's. And unexamined premises have disturbing ways of playing themselves out.

One example is in proposals to alleviate inner city decay, where economists, psychologists, sociologists, and public policy specialists speak different languages, each assuming a monopoly on truth. Everyone assumes they know what's really important. Whoever has the greatest political clout wins, regardless of whatever imperfections might exist. So the results are predictable — either misguided policies, paralysis, or worse, perpetuated error.

An interdisciplinary approach to social and political phenomena is vital for intellectual progress and practical change. And it need not be shallow — it can be the opposite. By illuminating previously hidden knowledge, it would offer a more accurate picture of reality's complexities.

Academic integrity need not be an intellectual straightjacket.

"It is increasingly difficult and dangerous to study social and political processes within one framework. We're all specialists, but believing that your way of study is the right one is misleading and intellectually unhealthy."
— Philosophy professor James Tully

remarked, "Boundaries exist in people's heads."

But do professors transcend their own disciplines' boundaries? How are students actually encouraged to think?

Most people agree that professors' interests should spill over departmental boundaries, but whether they do, and whether they encourage students to think "interdisciplinarily", is another matter. And there is much contention as to what is actually going on at McGill.

Economics professor Tom Naylor told the *Daily* in an interview last year that the economics department was characterised by "attacks on the legitimacy of the more eclec-

are irrelevant in the workplace — they're not even functional."

For example, a student can receive a degree in economics without doing a single course in political economy. The only one offered is a 200-level course which does not count for credit in a major/honours program.

Often considered to be the core of the social sciences, Naylor believes economics will become increasingly isolated and irrelevant in the future unless something is done to change course. He would like to see an undergraduate social sciences programme emerge which would address issues as they exist — interconnected.

A Conversation between Jonathan Glick and Yousuf Arafat

A personal peace

BY FIONA MCCAW

This year, the debate over the Palestinian-Israeli conflict on campus has been marked by confrontation, culminating in the 200 person demonstration outside the Daily offices last month.

Following the demonstration, we asked Jonathan Glick, president of the Progressive Zionist Caucus, and Yousuf Arafat, president of the Palestine Solidarity Committee, to come together and discuss their views on the issues and on the controversy surrounding the issues.

The Palestine Solidarity Committee's (PSC) mission is to raise awareness on campus about the problems of the Palestinians.

The PSC recognises the Palestine Liberation Organisation (PLO) as the only legitimate representative of the Palestinians. Because of that, says Arafat, they follow PLO guidelines for policy. The PSC favours a two state solution to the Palestinian-Israeli conflict. Arafat also condemns the actions of Hamas.

The Progressive Zionist Caucus (PZC) was started by Zionists in universities across North America in response to the invasion of Lebanon. The founders "wanted to present a Zionist alternative more in line with the labour Zionist and socialist Zionist tradition", said Glick.

The PZC also favours a two state solution, and is in favour of an Israeli withdrawal from the Occupied Territories, with the exception of Jerusalem. The following is an excerpted from a conversation between Arafat and Glick on Wednesday, March 31, with the *Daily* facilitating.

Daily: What is the relationship between Zionism and racism?

Arafat: We strongly feel there are many racist aspects to the notion of Zionism. One of the core things about Zionism is the notion of a Jewish identity and the classic example of the manifestation of Zionism is Israel today.

Now for me to say that Zionism is something that I can live with, is to say that its first class manifestation, Israel, is something very acceptable to me.

I strongly feel that there are many discriminatory aspects to the state of Israel. Within Israel both Jews and Arabs are meant to be citizens, both of them have Israeli passports, but Arabs are discriminated against.

I find the classic example of discrimination and racism is the following idea. In Israel all you have to be to come under the Law of Return to Israel is that you have to be a Jew. You don't have to be seeking political asylum from any other country. You don't have to be a refugee, a prisoner of conscience, from one country or the other. All you have to be is a Jew.

Glick: I categorically refuse any connection between racism and Zionism. Zionism is the national political expression of the Jewish people. It wants to return the Jews to a national political existence in the only place that they could ever enter into: Eretz Israel.

The question of whether or not there is

racism in Israel I think is an important one. It's true there is a lot of racism in Israel, there's a lot of racism in Jordan, there's a lot of racism in Egypt, there's a lot of racism in Canada, there's a lot of racism in the United States. Just because there's a lot of racism in the United States doesn't mean that I think the Declaration of Independence and the founding principles of the United States are inherently racist.

Do Palestinians suffer because of Zionism? Yes. There is no question that they have. Can we hope for a day when there is no more racism? Yes. But does that mean that the national expression of the Jews versus the national expression of the French, or the national expression of the Palestinians is inherently racist?

Is being anti-Israel, or being opposed to the policies of Israel anti-Semitic? I think that would be very, very dangerous to say.

My feeling about the Law of Return is a strong one. I think it's very important that there be a Law of Return.

It's important for you to recognize is that this isn't just a question of religion. I think if there hadn't been anti-Semitism, if there hadn't been assimilation, there would be no need for Zionism. The moment one starts to create a national movement and a national entity the only logical place for it to be is in Israel. It's the only place that every Jew spread out all over the world in the diaspora has any possible connection to.

Daily: Is there a connection between anti-Semitism and anti-Israeli political opinion?

Glick: You know a lot of anti-Semitic groups, like the Ku Klux Klan, use anti-Israel positions to further their aims, but I don't think there's anything beyond questioning.

On the issue of Zionism, I mean it's obviously a controversial issue and I think part of the problem, part of the reason there are a lot of people going "Hmm, maybe Zionism is racism," has to do with the fact that we haven't opened up discussion on the issue and said okay, let's talk about it in a kind of open way. And this creates a lot of misunderstanding.

And also it's important not to just label people, saying "You're an anti-Semite because you don't agree with Israel." Well that's



Yousuf Arafat, PSC president



Jonathan Glick, president of the PZC

not true. I don't agree with a lot of things Israel does. The deportations, I disagree with the deportations. I think they were a terrible thing, a violation of human rights and worst of all they didn't do anything to help the peace process or help the security of Israelis. I mean god knows people have been dying all over the place since they've been deported, so it didn't do any good.

Now that doesn't make me an anti-Semite. That doesn't even make me an anti-Zionist. I think it's very important that we resist the tendency to say, "Don't talk because you're X. Don't talk because you're Y." Now look, if someone's an anti-Semite, we're going to find out sooner or later.

The question of anti-Zionism and, is anti-Zionism racism? I don't think it necessarily has to be. Is being anti-Israel, or being opposed to the policies of Israel anti-Semitic? I think that would be very, very dangerous to say.

Arafat: Well, I agree with most of what Jonathan had to say there. I feel that there is a great difference between anti-Semitism and criticizing Israel. If you criticize Israel, and you criticize Zionism, you are criticizing a state and you are criticizing a people's ideology.

Especially given the definition of it, if we put aside the religious pretext, then we enter into a political ideology instead of a religious one. So given the fact that it's a political ideology I really feel there is nothing wrong with criticizing them. When we submit an article as we did, especially when many of the points in it were by fellow Israelis, even survivors of the Holocaust, we shouldn't have been deemed as racist, or the McGill Daily to have apologized.

Daily: Do you see a way of moving away from the sort of confrontational politics that characterize the issue on this campus?

Glick: It's really hard because the problems are so entrenched, and it's hard because you feel like you've got the whole weight of the community on you too. But I think the answer is honestly doing that, just getting to know each other personally. You have to start dealing with each other as people.

Maybe what we can do is try to set up

structures, where you just talk about things and just listen and maybe we can form these between Jewish and Arab students. I mean a lot of Jewish students don't know anything about what Arabs are like at McGill. Let's get more in touch with each other, because the reason you had this huge demonstration is that people had this feeling that all these Arabs were getting to them.

Which may or may not be true, but the point is that you have to start breaking down these imaginary walls, and the answer is to talk to each other.

Arafat: If you're talking about building these bridges, one of the big problems I am facing on campus, facing our constituents is that the only thing I see on campus, pertaining to the Jewish understanding of Zionism or the Israeli stance on one thing or another, is the TAGAR. This is the only thing that I am facing or for that matter that anyone else on campus is facing.

Then I feel that I am obliged to forcefully come out and present my side of the story.

I realize there are many people of your line of thought. All they see is TAGAR. All they see of people representing the Jewish opinion on campus is TAGAR. How can they come and sit with PZC if they haven't seen what the PZC stands for?

They haven't heard of the PZC, and they make one event. Have the candle vigil on campus, bring an information table.

Glick: We did that last year and we didn't get a very good response. All we got was people screaming at us.

Look, you're right and you're wrong. You're right because we have to be more public and you're wrong because it is very difficult to be public in such a politically charged atmosphere.

People are not at that stage of confidence yet. All we are going to do is create new lines, new barriers. You understand what I am saying. We are going to have to start dealing with each other not as constitutions and not as organizations. Because the peace that comes between Arabs and Jews and Israelis is not going to be a peace that comes with governments and papers.

It's going to have to be a peace between societies. A personal peace.

Another look at Zionism

A LOT OF PEOPLE got really angry last month when the *Daily* printed an article entitled "Racism and Zionism" in the *Daily's* anti-racism issue.

New York University political theory professor Norman Finkelstein, visiting McGill last Wednesday as a guest of the Palestine Solidarity Committee, told a packed Leacock 232 that he found the article, if anything, "banal". "At worst it can be faulted with being trivial," he said.

Finkelstein has a way of turning up at times like this — the last time was in 1986, after the *Daily* staff were impeached *en masse* by referendum, in part because coverage of Palestinian issues had made a lot of people mad.

At the end of the question period following his talk, he said a few encouraging words to the audience, who were by then mostly Palestinians or their supporters.

"The truth is so completely on the side of the Palestinians, it's so one-sided, that if you stick hard and fast to the facts, you will easily prevail," he said. "As causes go, it's a winner."

The following is a partial transcript of his talk, vastly edited for length.

NATIONALISM

In the literature on nationalism, to my view, the most useful distinction is the one that was pioneered by probably the greatest historians of nationalism, namely Hans Kohn. Hans Kohn was incidentally a Zionist for part of his life, and subsequently repudiated it.

He argues that there are basically two kinds of nationalism: what he calls political nationalism and ethnic nationalism. I want to deal briefly with each, because I think they illuminate the nature of the problem of Zionism.

Political nationalism has its roots in the Enlightenment and the French Revolution. Its basic premise is that one can constitute a nation or human community from a shared political framework. That is, you can create a human community which embraces all people, based on law, constitutions, and so forth. Your membership in the community is exclusively contingent on political or legal considerations.

Its major rival is ethnic nationalism, which has its roots in German romanticism during the early and middle parts of the 19th century. The central premises of ethnic nationalism are that human beings are not fundamentally creatures of reason, but of their emotions, the irrational, and so forth.

They further claim that you can't create an authentic community based on general, rational legal principles. For the ethnic nationalist, constitutions, laws and so forth, are abstractions that don't cut to the core of who we really are. The ethnic nationalists say that a real human community is something organic, it grows out of our nature and out of our birth.

And it's something exclusive. Namely you are born a French person, you are born a Spaniard, you are born a Lebanese, and what you are born you will be from the beginning till the end of time. That is your nation.

One has to note how radically exclusivist this version of community is. It says that you belong only among your own and those who are not of your own don't belong among you. And secondly it makes the claim that only you belong on the soil from which you originated, and others don't belong on that soil, they belong on the soil where they originated.

ZIONISM

Zionism as an idea originated in the apparent failure of the political nationalist idea. To put it briefly, during the first two thirds of the nineteenth century, Jews managed in many parts of Western Europe, and also to a lesser extent in Central and Eastern Europe, to improve their situation markedly. Yet in the last third of the nineteenth century, parts of the western world witnessed a resurgence of anti-Semitism, most notably the Dreyfuss affair in France and the pogroms in Czarist Russia.

In my view the Zionist movement at the very least is an ideology of despair. I'll just add for the moment, I'll explain it later, that the point of departure of Zionism is a giving-up of the struggle against anti-Semitism. The point of departure of Zionism is, you can't win the struggle against anti-Semitism, because you will never be accepted.

Having said that, what are the basic tenets of the Zionist idea? Firstly and most crucially, and it sounds uncontroversial but it's actually the most controversial claim of Zionism, that Jews or the Jewish people constituted a nation. Now one may ask, Why is that such a provocative statement?

The answer, if you understood the first part of my lecture, is quite obvious. From the liberal nationalist point of view, if you're a Jew and you've acquired citizenship in say Canada, you're now a Canadian. Canada is your nation. But the moment you accept the claim that Jews are a nation, you are effectively con-

ceding that Jews throughout the world, regardless of where they hold citizenship, are not authentic members of the communities in which they live. So I am not really an American, say the Zionists, because I am part of the Jewish nation.

This puts Zionism historically at odds, not with the non-Jewish community but most forcefully with other members of the Jewish community who did not want to aid and abet the anti-Semitic claim that they were aliens in the lands where they resided.

If you go back and take the classic example, when the British were on the verge of issuing the Balfour Declaration, the most vehement opponents of Zionism were Jews, and their fear was, if the British acknowledged that the Jews are a separate nation, and that their homeland is in Palestine, there can only be one inference: if your homeland is in Palestine, then your homeland is not in England. And if your homeland is not in England you are at best a visitor, living at the goodwill of your host.

ANTI-SEMITISM

Well, how then do the Zionists explain anti-Semitism? At this point it should be fairly obvious. Anti-Semitism for the Zionists and the Zionist movement generally was explained by the fact that Jews were where they didn't belong. They were aliens in other societies, and anti-Semitism was a consequence of nations expelling alien elements. So effectively Zionism validates the essential theses of anti-Semitism.

For our purposes an interesting point is how Ben Gurion, for example, analyzed the Nazi Holocaust. He said as follows, referring directly to the Nazi Holocaust: "Anti-Semitism is caused by the existence of Jews in the exile... When they are different from their neighbours, they awaken fear or derision, and when they try to be like them, and as usual become more Catholic than the Pope, they are repulsed."

Notice incidentally that he says living in exile. That explains to you, I think fairly directly, why those who are Jews in the so-called Diaspora viewed with such trepidation the Zionist idea. Effectively it was saying

that, for example, I myself, who was born in the United States, who only knows English, who couldn't make his way through Palestine without a road map, that I nonetheless am still in exile so long as I live in the United States.

IMPLICATIONS

Okay, let me now turn, having sketched out that framework, to what I take to be the crucial political implications of Zionism, the ones which have, it seems, given rise to a certain amount of controversy on this campus.

First, Zionism as an ideology legitimizes discrimination against non-Jews in a Jewish state. Since the ideal state for a Zionist as for all ethnic nationalists is an ethnically homogeneous state, all minorities are seen as alien elements and therefore as not entitled to the same rights as the Jews, who are the dominant nation.

To take the specific case of Israel, the High Court has legally defined it as a state belonging not to its citizens, but to the Jewish people. In 1989, four out of five justices on the Israeli High Court, the highest Israeli court, ruled that any political party calling for full equality of Arabs and Jews cannot field candidates in an election.

Second, for Zionists, borders are not defined by people's willingness to belong to the community, but by who were the original occupants. The Zionist movement has never accepted the principle of the partition of Palestine. The Partition Plan, U.N. resolution 181, was seen as a springboard for further expansion as the moment was right, and as we know the moment proved right on several occasions. In 1948 Israel expanded its borders from 56 per cent to 77 per cent of historic Palestine. In 1967, it expanded its borders to conquer all of Palestine.

And incidentally, it's not a fluke that Israel has never defined its borders. It doesn't do so because it doesn't accept the concept of borders in the conventional sense. Namely it views its borders as the length and breadth of its historic homeland, Eretz Israel.

Eretz Israel for those of you who don't know is a rather large entity. It includes all of British Mandate Palestine, namely Israel, the West Bank and Gaza and, at least in the variation of the Likud the party of Mr. Shamir and Mr. Begin, it includes Jordan. It also includes the Golan Heights and southern Lebanon, and sometimes even the land of Israel from the Nile to the Euphrates, depending on who's defining the borders.

And that leads me to the last topic, Zionism and the so-called peace process. The proposal that Israel's putting forth is in complete accord with its own vision, its Zionist vision. Its proposal is, as many Israelis who are frank enough to use the language (and there are many who do) say, the Apartheid solution, to create an ethnically pure state at the expense of territorial aggrandizement.

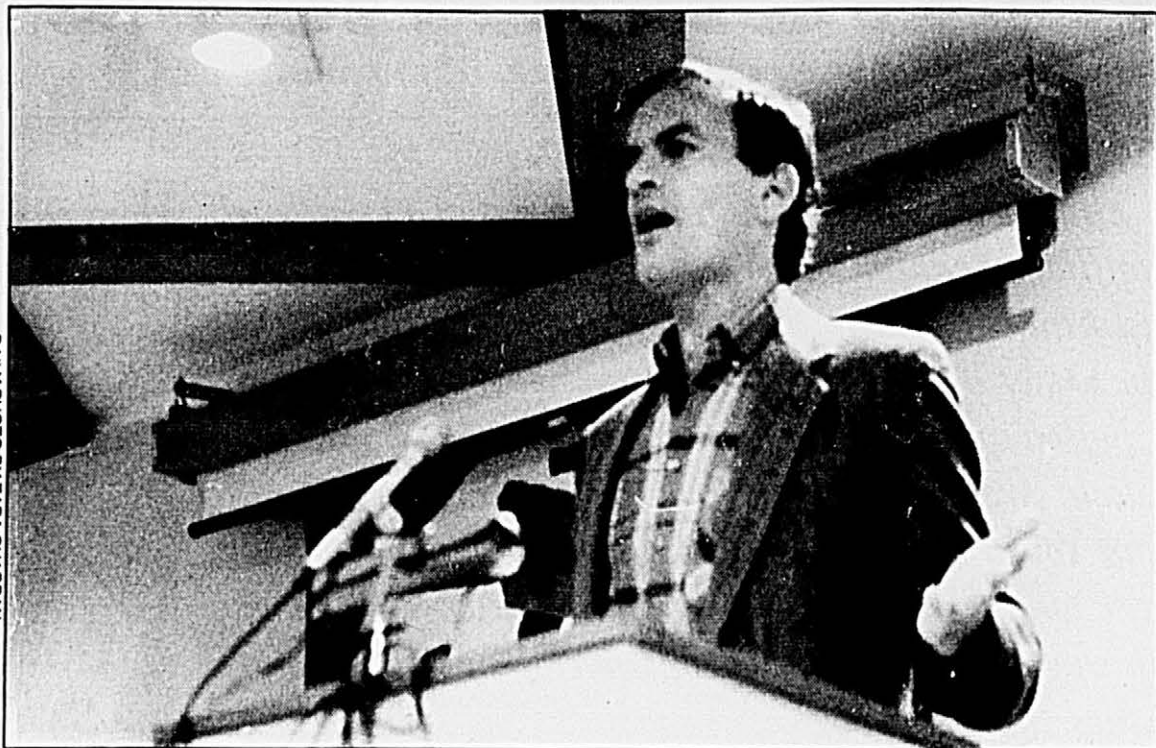
So what is the position of Labour, the current government of Mr. Rabin? It's almost the same proposal as the Likud. Israel wants to annex all the Occupied Territories except those areas of what it calls "dense Arab settlement", which make up roughly, at least according to the latest Labour Party proposal, six per cent of the land. In that six per cent, Israel will continue to maintain "security" and Palestinians will be granted strictly administrative, not legislative, rights.

Danny Rubinstein, who's Israel's most distinguished correspondent on the Occupied Territories, describes the autonomy being offered the Palestinians as Bantustans within an Apartheid regime.

And so it seems to me that there's been a remarkable ideological consistency in the Zionist vision, and that consistency continues to express itself today in the Labour/Likud proposals for resolving the conflict.

In answer to the question, then, "Is Zionism racist?", one would have to ask the simple question: Is proposing to the Palestinians that what they must accept is Bantustans within an Apartheid-type regime a racist proposal? If you think that it's a noble vision, then it seems to me you can with a clear conscience say Zionism is not racism.

— transcribed and edited by
Dan Robins



DAILY PHOTO BY TARA CHARRAN

JEUDI
8 AVRIL
1993

McGILL DAILY français

2023-2034 : La Trilogie Nikopol

LUC GRENIER

Froid Équateur, une bande dessinée de Enki Bilal, collection les Humanoïdes associés, Dargaud, 1992. 56 pages. 29,95\$... mais ça en vaut le coût! La Trilogie Nikopol: La Foire aux immortels, La Femme Piège et Froid Équateur, Humanoïdes associés, Dargaud, 1980-1986-1992. 99,95\$.

Froid Équateur est le troisième album de la trilogie Nikopol amorcée par Bilal en 1980. Ceux et celles qui auront un jour mis la main sur un des deux premiers albums savent combien ce dernier volet est incontournable. Cette trilogie est sans doute ce qui s'est fait de plus prestigieux et de plus impressionnant en bande dessinée S.F. et peut sans hésitation être classée parmi les chefs-d'œuvre de la BD contemporaine.

Né en 1951 et d'origine yougoslave, Bilal est arrivé en France en 1960 et a signé son premier album de BD, *Le Bol maudit*, en 1971. Il se fait connaître surtout par sa collaboration avec le scénariste Pierre Christin avec qui il réalise cinq albums publiés chez Dargaud dans les collections *Histoires fantastiques* et *Légendes d'aujourd'hui*.

Parmi ces albums, *Partie de chasse* est souvent cité comme la meilleure bande dessinée des années 1980. Il s'agit d'un regard critique posé sur l'exercice du pouvoir dans un régime communiste, le tout présenté dans un univers de froid onirique et cauchemardesque, où abondent les métaphores violentes sur l'Europe d'avant le nouveau régime et sur la lutte opposant l'Homme figé aux temps modernes.

Le cycle Nikopol est signé de Bilal

dans les extrêmes tout en prenant soin d'éviter les évidences. Comme pendant sa collaboration avec Christin, le pouvoir et les moyens pris pour en abuser demeurent au centre de ses préoccupations, du moins dans les premier et dernier albums, le second se voulant beaucoup plus intimiste.

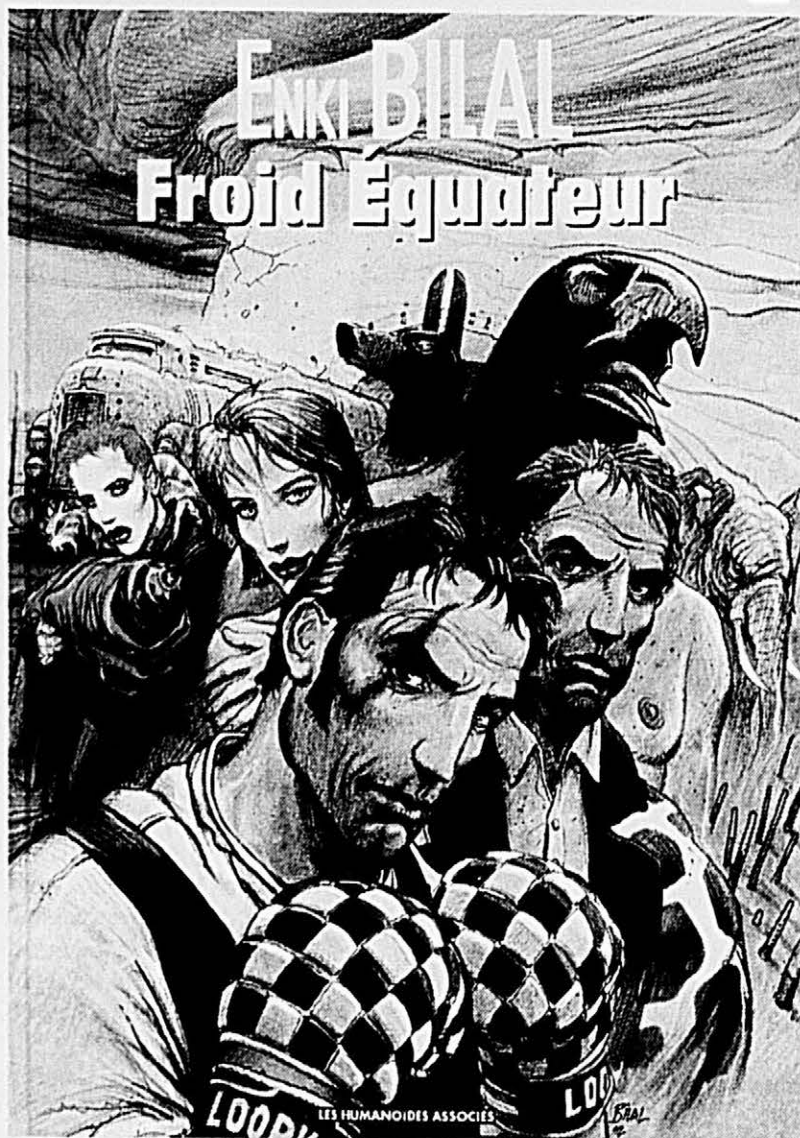
• Paris 2023 : un homme et des dieux

Dans *La Foire aux immortels*, le premier tome, Bilal situe l'action dans un Paris futuriste agrandi où l'idée de la France n'a plus place. La ville est dirigée par un gouverneur, Ferdinand Choublanc, ayant institué une dictature dont profite une petite élite composée uniquement d'hommes et concentrée au centre de la ville. La périphérie vit pour sa part dans la misère sous le contrôle des miliciens choublanquistes. L'action débute alors qu'une mystérieuse pyramide volante conduite par des dieux égyptiens s'est immobilisée au-dessus de la ville et réclame du carburant pour continuer son chemin.

C'est dans ce contexte que Alcide Nikopol fait la rencontre de Horus, dieu fugitif et paranoïaque qui choisit d'habiter le corps de Nikopol afin de s'emparer du pouvoir et de réduire à l'impuissance les autres dieux de la pyramide. Nikopol avait auparavant atterri en 2023 alors que la cellule spatiale dans laquelle il reposait en état d'hibernation depuis 1993 — année où il avait été condamné pour désertion — s'était déréglée et était retombée sur la terre.

• Paris 2025 : une femme et le passé

Le second album intitulé *La Femme Piège* voit l'apparition d'un nouveau personnage qui s'impose à



comme la « seule enclave autonome au cœur de l'empire tchécoslovaque », mais est le lieu d'un conflit armé aussi sanglant qu'absurde opposant des islamo-chrétiens à des œufs. Jill tente d'y oublier John.

• Équateur-City 2034 : des bêtes et des échelles

Le troisième tome, *Froid Équateur*, récupère tous les personnages des deux premiers, y compris un Alcide Nikopol fils, qui a maintenant l'âge de son père. C'est d'ailleurs lui que l'on suivra plus particulièrement cette fois. Nikopol 2, à la recherche de son père, se retrouve en Afrique à Équateur-City, une ville dirigée par un consortium international à tendances maffieuses nommée K.K.D.Z.O. d'après les noms de ses cinq membres. Ce groupe se veut une des plus grandes puissances mondiales et tente par tous les moyens de discréditer l'O.N.U.

Horus et Nikopol 1 — ce dernier en mal d'aventure, mais de plus en plus mentalement perturbé par la présence du dieu en lui — se retrouvent à Équateur-City pour y disputer le championnat de chessboxing à John-Elvis Johnelvisson, numéro un selon l'échelle Kasparov-Tyson. La pyramide se retrouve de nouveau dans le décor aérien d'Équateur-City puisque les dieux sont toujours à la

recherche d'Horus. Jill a accouché dans le mystère de l'enfant de Nikopol 1 et elle cache à tous, même au père. Une nouvelle femme fait son apparition, Yélénia Prokosh-Tootobi, généticienne désireuse d'en savoir plus long sur un cas de naissance étrange dans le royaume de K.K.D.Z.O.

Tout est donc en place pour boucler une boucle amorcée en 1980.

Dans ce dernier album, Bilal a choisi de faire la synthèse entre le discours politique très critique tenu dans *La Foire aux immortels* et le drame plus intimiste de *La Femme-piège*. L'histoire y est moins raffinée que dans la seconde œuvre, mais elle gagne en intrigue et rappelle ainsi la première. Les personnages secondaires sont plus développés surtout, le contexte ambiant est nettement plus singulier.

Tout un vaste système de classement et d'échelles s'impose comme une référence essentielle pour évaluer chaque élément ayant la moindre valeur. Ainsi, il existe des échelles pour l'odeur, l'obscurcissement et la fissuration du ciel, l'alphabétisation, l'irrationnel, le jeu de jambe et le dépassement des échelles...! Cette idée est autrement plus intéressante que celle du totalitarisme moins nouveau dans le premier album.

Par ailleurs, les extra-terrestres qui pullulaient avant ont ici cédé la place aux animaux qui partagent l'espace civilisé aux êtres humains jusque dans les trains. Les personnages politiques

sont moins présents, mais ils ont néanmoins une influence sur la suite des événements en intervenant çà et là entre Nikopol 1 et Nikopol 2.

Côté dessin — car c'est surtout pour son travail graphique que Bilal est reconnu — tout est toujours aussi impeccable. Révolutionnaire dans son premier album, il n'a pas fait l'erreur d'essayer de se dépasser. Ses décors sont encore ce qui retient le plus l'attention, fissurés, ponctués de couleurs vives et de tons de gris qui jurent intelligemment, avec un usage du blanc vaporeux qui permet d'entourer de mystère tout ce qui le mérite vraiment.

Cependant, le cadrage de ses dessins rappelle plus que jamais l'influence du cinéma. Déjà dans *La Femme-piège*, on pouvait remarquer certains dessins inspirés de plans cinématographiques; cette fois, l'histoire démarre directement dans un studio de cinéma et s'y termine aussi.

Bilal a réalisé en 1989 un film intitulé *Bunker Palace Hotel* qui mettait en vedette Carole Bouquet et Jean-Louis Trintignant, et dans lequel on retrouvait l'ambiance des deux premiers volets ainsi que d'autres albums précédents, tant au niveau de l'histoire, qui rappelait *Partie de chasse*, qu'au niveau du décor fissuré de partout et parsemé d'escaliers en décomposition. Seul le son très important dans le film ne trouve pas d'écho dans *Froid Équateur*.

L'album finit sur une note permettant d'espérer une suite qui n'est cependant absolument pas nécessaire. Les dieux, dont la pyramide est endommagée après s'être effondrée sur la ville, retournent au Caire pour la réactiver tout en songeant à un nouvel ordre mondial qu'ils pourraient imposer aux Hommes. Nikopol fils est expédié en orbite par K.K.D.Z.O. après avoir été confondu avec son père; retour prévu en 2064. Nikopol père s'est substitué à lui auprès de Yélénia. Le fils de Jill a une drôle de tête et est prêt à voler de ses propres ailes. Et K.K.D.Z.O. s'est enfui après la chute de la pyramide.

Bilal prépare semble-t-il un nouveau film; on n'en connaît pas encore le propos. S'il reprend de nouveaux thèmes de ses BD, on peut s'attendre à quelque chose de fort. *La Foire aux immortels*, *La Femme-piège* et *Froid Équateur* constituent une trilogie qui fera date — qui fait déjà date dans les annales de la BD. Un imaginaire débordant qui sait ne pas se perdre dans les méandres de l'imagination, une vision du monde qui accuse avec juste assez d'art pour ne pas être elle-même accusée, et un dessin qui n'a pas fini de séduire les bédéphiles. N'hésitez pas à ouvrir votre portefeuille; la Trilogie Nikopol est disponible en coffret au prix de 99,95\$... mais vous pouvez toujours espérer trouver un des albums dans une librairie usagée! Bonne chance.



Jill Bioskop, *La Femme Piège*

seul et témoigne plus que jamais du penchant de l'auteur pour la science-fiction. Pourtant, il ne s'agit pas ici d'affronter un univers de technologie sophistiquée qui dépasse l'entendement et expédie le lecteur dans les étoiles à la recherche d'un nouveau monde. Non, Bilal a plutôt fait le pari d'explorer son époque à la lueur d'un futur pas si éloigné où, comme le dit Nikopol dans le premier tome, « nos tares séculaires n'ont fait que s'accroître [...] »

Bilal plonge donc à deux mains

Nikopol. Il s'agit de Jill Bioskop (bioskop signifie « cinéma » en yougoslovaque, dicit un personnage secondaire), une journaliste qui est parvenue à transmettre à un journal de 1993, grâce à un script-walker, des articles écrits par elle en 2025. Le lien entre Jill, perdue après l'attentat contre son ami John l'Alphératzien (!), et Alcide se fera en rêve et le contact sera possible par l'entremise de Horus, revenu sur terre après s'être de nouveau échappé de la pyramide.

Dans cet album, Berlin est présenté

Miroir, miroir, qui est la libelle

DANIEL DUBRÛLE

(PEQ) L'équipe du journal *L'Unité* de l'UQAM est confrontée à une menace de poursuite en libelle diffamatoire. André Gagnon, membre de l'exécutif de l'Association nationale des étudiantes et étudiants du Québec (ANEEQ), a déposé une mise en demeure à l'endroit des membres du comité responsable de la parution et du comité éditeur du journal étudiant de l'UQAM. Il réclame une rétractation des propos qu'a tenu à son égard l'éditorial paru la semaine dernière dans les pages de *L'Unité*.

Ce texte signé par cinq membres du comité d'information de l'Association générale étudiante des secteurs sciences humaines, arts, lettres et communications de l'Université du Québec à Montréal (AGESSHALCUQAM) appelait l'électorat étudiant à voter contre la candidature de M. Gagnon. De plus, l'éditorial controversé incriminait ce dernier au sujet de l'enquête en cours sur les possibles fraudes dont la célèbre association étudiante aurait fait les frais, ces dernières années.

Si le comité d'information ne se plie pas aux directives énoncées dans la mise en demeure, ses membres ainsi que celles et ceux de l'exécutif sortant pourraient être traduits devant les tribunaux pour libelle diffamatoire. En effet, la mise en demeure a été émise aux onze individus qui composent ces instances plutôt qu'aux comités mêmes.

Malgré les procédures qui pèsent sur eux, aucune rétractation n'a eu lieu lors de l'Assemblée générale d'élections du 31 mars dernier et personne ne semble intéressé-e à le faire. « On ne se rétractera pas » d'affirmer



Benoit Renaud et François Villemure, candidats élus

Geneviève Bougie, membre du comité de rédaction et co-signataire de l'éditorial. D'autre part, Eryk Demers, responsable de l'information sortant, déclarait simplement que « le journal ne fera aucun geste avant d'avoir l'opinion d'un avocat ». Pour quelques-un-es, l'éditorial ne mériterait pas toute cette attention. « L'éditorial comporte des opinions négatives mais rien de franchement diffamatoire, on n'y voit que des insinuations subtiles » nous révélait, pour sa part, Benoit Renaud, nouvel élu au poste de responsable à la liaison externe.

L'hebdomadaire *Montréal Campus*, qui publie sur le campus de l'UQAM, aurait lui aussi reçu des menaces de la part du leader étudiant selon un employé du journal qui refuse de s'identifier.

André Gagnon a même tenté d'empêcher la parution du journal en volant la maquette de l'éditorial afin de la produire comme preuve pour obtenir une injonction mais l'équipe de production disposait d'un duplicata ce qui permit la diffusion de l'éditorial pamphlétaire.

Démocrassie

(Si vous trouvez mieux gênez vous surtout pas...)

DANIEL DUBRÛLE

C'est dans une atmosphère folichonne que se sont déroulées les dernières élections à l'exécutif de l'Association générale étudiante des secteurs sciences humaines, arts, lettres et communications de l'Université du Québec à Montréal (AGESSHALCUQAM). Les tensions existantes à cause de l'éditorial paru la veille dans les pages de *L'Unité* (voir autre texte) ainsi que les enjeux qui étaient en cause ont transformé une assemblée qui se voulait sérieuse en pastiche de processus démocratique.

« Nous, du comité de scrutin, nous avisons que les élections se sont déroulées dans l'irrégularité la plus totale. De ce fait, nous nous considérons alors comme étant un comité bidon. » Cette phrase servit de coup d'envoi à une Assemblée

qui allait rapidement devenir le « Superbowl » du ridicule et des attaques personnelles.

En effet, une large partie des membres de l'Assemblée s'étaient présentés pour « manger du Gagnon » ou pour l'appuyer, dépendamment de leur allégeance politique.

La soirée s'est terminée par une victoire de François Villemure au poste de responsable à l'information défaisant André Gagnon par la marge de 75 p. cent-25 p. cent. « Mon élection en est une de contestation » révélait humblement Villemure lorsque rejoint au bureau de l'AGESSHALCUQAM, lundi dernier.

Les autres élu-es de l'Association sont Benoit Renaud, Pascale Marcotte ainsi que France Murray. L'élection pour le poste de coordonnateur général nécessitera un deuxième tour tout comme celui de responsable à la liaison interne.

Table ronde du cycle supérieur

VÉRA O.G. MORGADO

Le Conseil national des cycles supérieurs de la Fédération étudiante des universités du Québec (FEUQ) et le Regroupement des associations des cycles supérieurs du Québec (RACSQ) organisent une table ronde nationale. McGill sera représentée par la PGSS (Post-graduate student society). Les gens du premier cycle sont aussi invités.

Tenue à l'Université de Montréal les 8 et 9 mai prochains, cette table ronde a pour but de recueillir les propos de toute la population étudiante graduée sur six thèmes actuels. Ces derniers concernent les études de cycles supérieurs et seront abordés sous forme d'ateliers. Chaque atelier débute avec l'allocution d'un panel, suivie d'une période de questions, d'un débat et d'une synthèse.

Le premier atelier concernant la situation financière des étudiant-es est animé par le sociologue Fernand Dumont. En janvier dernier, le RACSQ a publié le premier rapport sur la situation économique des étudiants et étudiantes des cycles supérieurs. Les résultats de ce rapport complèteront la discussion.

Puis le deuxième atelier porte sur l'évaluation de l'enseignement aux cycles supérieurs. Le comité organisateur croit que la présence de membres de l'administration universitaire serait bénéfique à ce deuxième atelier.

Par la suite, un autre atelier portera sur la propriété intellectuelle. Éric Laferrière, vice-président aux affaires extérieures de la PGSS, déclare que « la propriété intellectuelle demeure une zone grise ». En d'autres mots, la propriété intellectuelle reste un sujet négligé par la législature provinciale. Pour ce faire, le RACSQ a préparé un deuxième rapport, constitué d'une analyse et de recommandations, qu'il présentera à cette occasion.

Le quatrième atelier s'attarde aux droits et responsabilités des étudiants et étudiantes des cycles supérieurs. Selon Éric Laferrière, ce thème est important car seulement deux universités au Québec ont un code des droits et des responsabilités. McGill est l'une de ces deux universités. Le cinquième atelier parle de l'encadrement pédagogique des gradué-es. Éric Laferrière souligne « l'aptitude académique de la personne qui supervise une thèse est importante. À McGill, les superviseur-es de thèse sont bien souvent plus intéressés-es

par la recherche que par leur apport académique. » Le dernier atelier se veut une rétrospective historique du mouvement étudiant des cycles supérieurs.

La PGSS invite la population étudiante de tous les cycles, mais tout particulièrement des cycles supérieurs, ainsi que le personnel enseignant et les

membres de l'administration à représenter McGill et à émettre leurs opinions. La participation à cette table ronde est financée par la PGSS. Cependant, elle ne peut que financer les 13 premiers intéressés-es. Toute personne intéressée-e doit contacter le vice-président aux affaires extérieures de la PGSS, Éric Laferrière.

L'Internet: autre chose que de la bestialité

MARC SOKOLOWSKI

Ce texte est une réponse à l'article de Marie-Louise Gariépy portant sur l'Internet, paru dans le *Spécial Censure* du 16 mars. L'Internet est un réseau informatique international existant depuis 1985 et reliant, entre autres, universités et organismes gouvernementaux. L'article de Mme Gariépy révélait la présence dans le réseau d'images et de textes sexuellement explicites.

Depuis quelque temps, de nombreux textes dans divers média traitent du réseau informatique Internet et, encore une fois, on ne trouve rien d'autre à dire que de dire qu'il s'agit d'un réseau de diffusion de binares pornos.

Wow! Le jour où il y aura un meurtre par courrier électronique, on entendra peut-être parler du réseau Internet à Radio-Canada. Qui, du lectorat, peut se douter, en lisant l'article de Mme Gariépy, de l'ampleur de la fantastique révolution qu'il a permis en ce qui concerne les communications et la liberté d'expression? Grâce à lui, et bien avant la chute de l'empire soviétique, les informaticien-nes russes avaient accès aux dernières nouvelles en provenance de l'Ouest. De plus, il permet une remarquable facilité d'accès à l'information.

Malheureusement, l'Internet n'est encore accessible qu'à une poignée d'initiés-es. Pourquoi? Parce qu'il est si jeune. C'est aussi grâce à cette jeunesse et parce que la communication par courrier électronique est bien plus impersonnelle que le téléphone (et bientôt le visiophone) qu'il existe une telle liberté dans l'échange des données. Cela a ses côtés négatifs, mais aussi beaucoup d'aspects positifs: les programmeurs-euses s'entraident pour résoudre toutes sortes de problèmes et échangent quantité d'informations.

Il est dommage qu'à l'heure actuelle les autres branches des sciences et des arts n'aient pas un accès si facile à ce médium universel. Il existe plus d'un millier de *newsgroups* traitant des tous les sujets et de tous les domaines, des plus généraux aux plus spécialisés, des math à la zoologie en passant par la biologie et la géographie. Imaginez que vous devez trouver la réponse à une question très importante, à deux heures du matin, pour une dissertation à remettre le lendemain sur le comportement maternel de l'ornithorynque. Évidemment, toutes les bibliothèques sont fermées. Et bien, vous n'aurez qu'à faire parvenir votre question au *newsgroup* concerné, et un type d'Australie vous enverra la réponse.

Faut-il limiter tout cela parce qu'une poignée de ces *newsgroups* sont controversés? Et puis, il en faut des efforts pour coller les images que l'on a vues. D'abord ramasser les morceaux, les décoder, puis les passer dans un visionneur spécial... sans oublier de décompresser s'il y a lieu. Autant s'acheter un *Playboy* ou un dépanneur du coin, la résolution sera meilleure...

En tout cas, il est clair que l'information transmise sur l'Internet en ce moment est surtout textuelle, et donc orientée vers l'échange de données scientifiques et techniques. Voilà pourquoi l'anarchie totale y règne. Une anarchie inoffensive cependant: informations concernant le nouveau type de compilateur Coffert sous tel UNIX, type de peinture à utiliser sur un plafond en béton armé, etc.

Les *newsgroups* dans lesquels les textes recèlent d'images ou de son dans des données binaires codées se comptent sur les doigts de la main (sur plus d'un millier, rappelons-le). Malheureusement, la tendance de la nature humaine étant au sensationnalisme, ce sont aussi ceux dont on parle le plus.

Il est peu probable toutefois que la communication par Internet s'étende à une plus grande portion de la population. Des méthodes plus accessibles et plus proches de la communication orale et visuelle naturelle apparaîtront. L'Internet sera alors radicalement transformé.

Actionnaire malgré moi

par
François Meloche

UNE UNIVERSITÉ peut jouer de bien mauvais tours. Les frais de graduation ou de relecture d'examens, les coupures aux départements « non-efficaces » en sont des exemples. Mais il est ici question d'un mal beaucoup plus subtil.

La direction vous dira qu'elle est le siège du savoir dédié à la réflexion rationnelle et progressive pour l'illumination de l'humanité.

D'accord. Mais l'université, c'est aussi une institution qui doit survivre financièrement, tout comme une compagnie privée. L'éducation et le diplôme qui sont vendus à sa clientèle, la population étudiante, constituent son service et son produit. Avec une partie de l'argent récolté, elle investit dans une multitude d'actifs et, tout simplement, joue à la bourse.

Pour assurer son avenir financier, McGill a un fond d'investissement s'élevant à 300 millions de dollars, une somme qui, à l'aide de multiples transactions, fructifie. Ce fond est administré par différentes firmes (dont Oppenheimer, qui n'investit qu'aux États-Unis) et est gouverné dans ses grandes lignes par le « Board of Governors ».

À quelques exceptions près, le mot d'ordre a toujours été de « maximiser le profit par des investissements ». McGill se retrouve ainsi actionnaire de compagnies multinationales très performantes mais aussi socialement très irresponsables. Jason Prince, président de la SSMU, soutient qu'« elles sont parmi les pires compagnies existantes. Elles ont l'ampleur de multinationales et n'appartiennent plus en soi à un pays en particulier. N'observant pas les réglementations internationales, elles exploitent les ressources sans respecter les contraintes sociales et environnementales des pays dans lesquelles elles opèrent. Et McGill les finance à cent mille à l'heure. C'est scandaleux! »

General Electric (GE) produit des appareils électroménagers en puisant dans les pays en voie de développement la main-d'œuvre bon marché. Par exemple, dans la région des Maquiladoras au Mexique, GE emploie des travailleurs-euses à des salaires ridiculement bas (jusqu'à 0,64\$ de l'heure) qui leur permettent à peine de survivre (une

boîte de céréales équivaut à quatre heures de travail). Les 2000 usines américaines, également installées dans cette région, mènent le même type d'exploitation : répression des tentatives de formation de syndicats, abus des femmes et des enfants et dévastation complète de l'environnement par les déchets toxiques industriels.

GE était également productrice d'armement nucléaire jusqu'à tout récemment, mais a dû se retirer de ce secteur après des années de pression de la part des consommateurs-trices et d'initiatives de boycott.

Pepsi est un autre exemple de corporation sans conscience autre que le dollar. En 1990, Pepsi a décidé d'introduire son cola en Birmanie, pays du Sud-Est asiatique (qui n'avait pas encore été « COLANISÉ »). La Birmanie est aussi un des régimes militaires les plus brutaux et corrompus du monde. Depuis leur arrivée au pouvoir, les militaires qui contrôlent le pays (qu'ils ont renommé « Myanmar ») ont massacré des dizaines de milliers de citoyen-nes et en ont emprisonné plus d'un demi-million. Selon Amnesty Internationale, il y a maintenant plus de 1500 prisonnier-ères politiques en Birmanie.

En plus d'y vendre son produit, Pepsi achète ses bouteilles aux manufactures birmanes. Par ces actions, Pepsi maintient un régime militaire en place en injectant de la monnaie étrangère dans une économie qui octroie 60 p. cent de ses ressources aux armements qui servent ensuite à réprimer par la force les mouvements pro-démocratiques. **BOYCOTTONS PEPSI!!!**

Les autres investissements se font dans la fabrication et la vente d'armes et autres gadgets militaires (**Procter & Gamble** et **Honeywell**), ainsi que dans la deuxième plus grande entreprise pétrolière au monde

responsable de l'historique déversement pétrolier sur les côtes de l'Alaska (Exxon).

• QUE FAIRE?

En tant qu'étudiantes et étudiants nourrissant ce fond d'investissement, nous nous trouvons à investir dans ce sombre portefeuille, dont nous sommes responsables.

Depuis les années 1980, lors du désinvestissement de compagnies faisant affaire en Afrique du Sud, l'administration de McGill s'est intéressée à l'intégration de notions d'éthique dans sa politique d'investissement. Il existe maintenant un comité-conseil sur les questions de responsabilité sociale, où siègent une dizaine de membres de l'administration et du corps professoral, ainsi que deux étudiants (dont Jason Prince). Ce comité doit attendre que la pression étudiante se fasse sentir à propos d'une question particulière avant d'agir et de conseiller le « Board of Governors ».

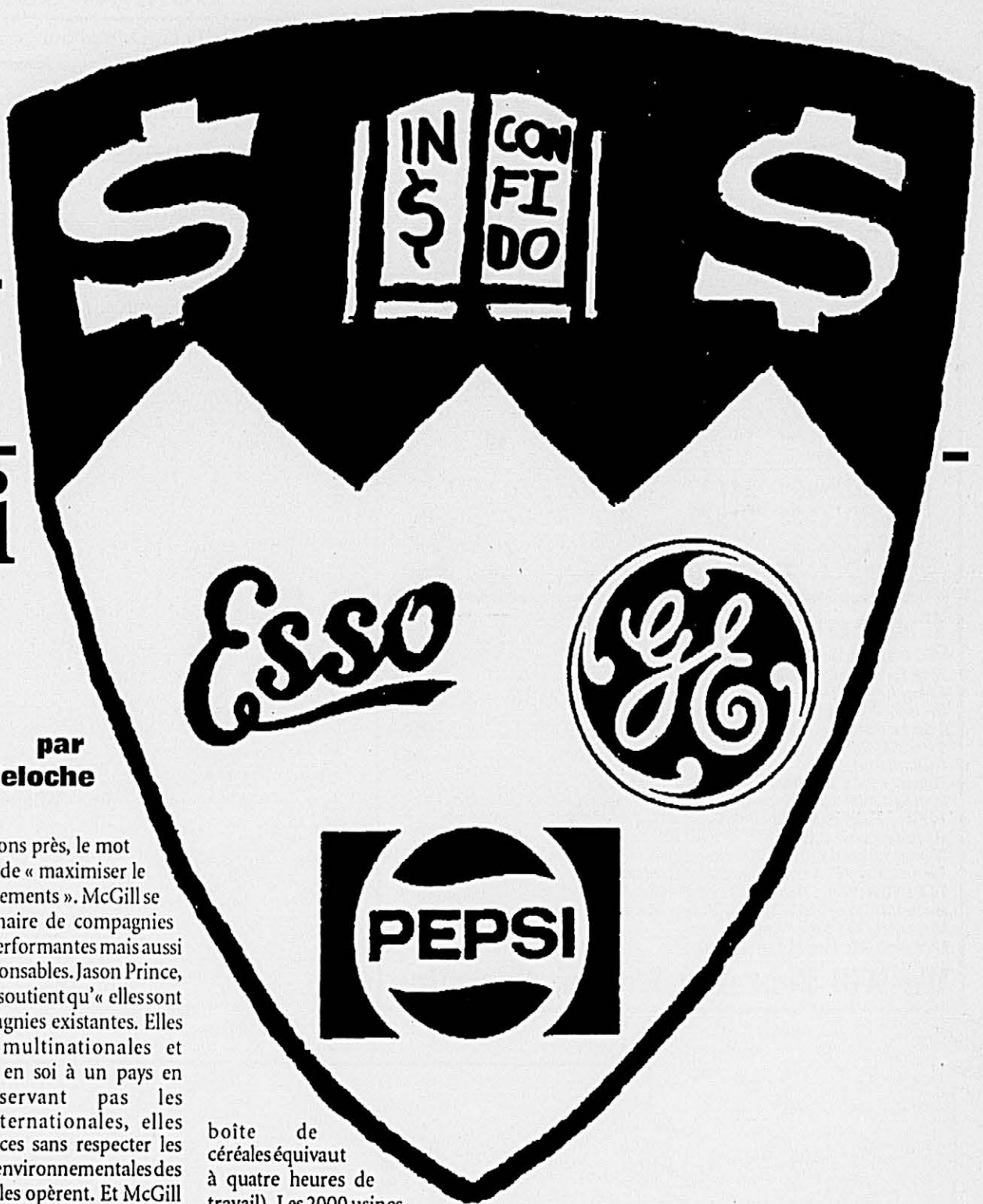
Il y a cinq ans, c'est à l'aide de manifestations que le groupe militant de McGill a réussi à forcer l'administration à retirer tous ses investissements en Afrique du Sud. Est-ce qu'il devra y avoir de nouvelles manifestations sur les autres sujets de l'heure, tels l'environnement, le respect des travailleuses et les droits de la personne?

Une chose est certaine, c'est que le « Board of Governors » a déjà accepté qu'une enquête soit faite sur ses façons d'intégrer l'environnement dans sa politique d'investissement. Ce n'est qu'un début qui peut encore aller plus loin.

Si ces questions vous tiennent à cœur, contactez Victoria Lees, responsable du comité, au secrétariat de McGill.

Voici un échantillon du portefeuille des investissements de McGill au 31 mai 1992 :

Compagnie	Valeur marchande des actions possédées par McGill
Procter & Gamble	4 085 000\$
General Electric	2 990 000\$
Coca Cola Co.	2 862 000\$
Honeywell Inc.	2 242 000\$
Exxon Corp.	1 808 000\$
Pepsico Inc.	1 578 000\$



Come celebrate convocation!

Où sont-ils donc?

• À FORCE DE COULER, ON TOUCHE LE FOND

La communauté francophone à la baisse, c'est la mauvaise nouvelle qu'annonçait le *McGill Daily français* dès le premier semestre. Dans une édition ultérieure¹, Sylvain Tessier, journaliste, rapportait que « en moins de cinq années [...] le nombre (d'étudiants-francophones) est passé de 7784 à 5840, soit une baisse de près de 25 p.cent. »

À quoi est dû ce déclin? Le groupe de travail créé pour étudier la question n'a pas trouvé mieux que d'évoquer les « effets directs de la dénatalité au Québec »².

Or, Marie-Violaine Boucher, rédactrice en chef du *Daily français*, proposait dans un éditorial³ une explication certainement plus plausible en évoquant un effort de recrutement quasi-inexistant parmi les étudiants-francophones des cégeps.

Toutefois, aux dernières nouvelles, la baisse s'était atténuée puisque « deux tiers des facultés ont vu leurs effectifs francophones augmenter. »⁴ Il faut croire qu'à force de couler, on finit par toucher le fond...

L'administration se satisfera-t-elle de ces dernières données et poursuivra-t-elle dans la voie actuelle de la politique du moindre effort en ce qui concerne le recrutement des francophones? Alain Gagnon est membre du groupe de travail chargé d'étudier la question.

• ALAIN GAGNON : « Une situation sérieuse qu'on ne pouvait plus négliger. »

Alain Gagnon, directeur du programme d'études canadiennes-françaises — futures études

L'ANNÉE UNIVERSITAIRE 1992-93 : année référendaire, année charnière pour la communauté francophone mcgilloise, en déclin et en reconstruction. Nous faudrait-il à nous aussi une table ronde pour discuter d'un nouvel ordre?

Voici le bilan d'une année en fin de compte trop calme, fondé sur l'analyse de trois dossiers : le déclin de la population francophone, la réorganisation de McGill-Québec et, finalement, l'inertie globale qui caractérise l'action étudiante de l'ensemble de la communauté mcgilloise.

PAR THOMAS LAVIER

québécoises — voit d'un œil inquiet et critique la chute de la population francophone à McGill au cours des dernières années et cherche à savoir « pourquoi les francophones boudent McGill, en particulier la faculté des Arts. »

« C'est une situation sérieuse qu'on ne peut plus négliger », déclare-t-il. Ça fait quatre ans que la population francophone décline : « On ne peut plus parler de mauvaises années, mais bien d'un phénomène persistant. » D'ailleurs, le gouvernement du Québec commencerait à s'impaciter. À cet égard, monsieur Gagnon note qu'il est « inhabituel d'avoir une université payée à 80 p.cent par les taxes des Québécois-es et qui profite en grande partie à des étrangers. L'université a donc une responsabilité morale de restaurer un certain taux de francophones. »

Quelle serait la solution à ce problème? Dans l'attente de résolutions de la part de l'administration, elle résiderait, selon M. Gagnon, dans les efforts soutenus d'organismes francophones tels le *Daily français* et McGill-Québec. « Ce sont deux réseaux très importants qui permettent aux francophones et francophiles de se pencher sur le problème », opine-t-il. Reconnaisant qu'il est « crucial d'avoir

un débat public sur la question », il trouve que le projet de McGill-Québec de faire un forum sur le statut de l'étudiant-e francophone à McGill est « une brillante idée. »

Le *Daily français* pourrait aussi jouer un « rôle extraordinaire » dans le rétablissement de la population francophone à McGill. Il s'agirait de « créer des numéros spéciaux destinés aux cégeps pendant la période d'inscription aux universités. Une complicité serait ainsi rétablie entre les journaux des cégeps et le *Daily français*. » Toutefois, souligne le professeur, cela prendrait des fonds supplémentaires : « Un geste serait attendu (de la part de l'administration), notamment pour aider McGill-Québec dans cette entreprise. »

Cependant, le combat d'Alain Gagnon ne s'arrête pas là. Il cherche présentement à transformer les études pseudo-canadiennes-françaises en études québécoises. « Il n'y a pas de cours sur la francophonie hors-Québec. L'enseignement du Canada français à McGill est un leurre. Il s'agit de s'assurer qu'on se penche à McGill sur le Québec, un Québec ouvert, qui s'intéresse aux communautés anglophones et hébraïques, à l'ensemble des régions, aux pauvres comme aux riches... »

Enfin, conclut-il, « c'est dans un esprit d'ouverture que doivent se faire ces changements. Il est impératif que McGill reprenne sa place au sein de la communauté, celle de rendre service à l'ensemble des communautés présentes sur le territoire québécois. »

• MCGILL-QUÉBEC : « Certainement pas un bilan positif »

Le bilan de fin d'année de McGill-Québec est pénible. Coup sur coup, les activités organisées par McGill-Québec se sont soldées par des échecs.

« Ce n'est certainement pas un bilan positif », déclare Stéphane

Ethier, président de McGill-Québec.

Pourtant, cette année, le mandat de McGill-Québec s'était quelque peu allégé. Il ne s'agissait plus de convaincre une communauté à majorité anglophone du bien-fondé de la cause indépendantiste. Natasha Blanchet-Cohen, alors rédactrice en chef du *Daily français*, notait que « cette année, McGill-Québec revient à son mandat d'origine, à savoir la promotion de la culture québécoise sur le campus de McGill. »⁵ Ce changement de cap explique peut-être le manque de dynamisme de McGill-Québec, plutôt silencieux au cours des deux dernières sessions.

Stéphane Ethier souligne néanmoins que tout y était pour attirer la foule : « Des personnages prestigieux étaient invités aux cafés-causerie [...] la semaine francophone était organisée au bon moment de l'année », et puis l'ensemble des événements ont été « assez bien publicisés. »

D'où vient alors le manque d'intérêt pour les activités organisées par McGill-Québec? Certainement du choix de celles-ci qui, de par leur forme, ne peuvent attirer que des francophones, alors que le mandat de McGill-Québec est d'intéresser toute la communauté mcgilloise à la culture québécoise. McGill-Québec a alors eu affaire à des francophones qui n'ont qu'à « lire les journaux ou ouvrir la télé pour s'imprégner de la culture québécoise. »

Enfin, McGill-Québec ne s'en tient pas là et se prépare déjà pour l'année prochaine. Il faudra s'attendre à « moins d'activités, mais plus de battage publicitaire. » La priorité sera un « grand forum sur la place du francophone à McGill et la place de McGill dans le Québec », notamment pour discuter du déclin de la population francophone à McGill et pour marquer le vingt-cinquième anniversaire des manifestations « McGill français. »

• UN CLIMAT D'APATHIE

Si la communauté francophone a été discrète cette année, elle ne s'est pas démarquée en cela de l'ensemble de la population étudiante mcgilloise.

Il y a bien sûr eu quelques étincelles lors du débat référendaire, à peine assez pour alimenter un feu de paille. Daniel Merritt, journaliste au *Daily français*, notait d'ailleurs le règne « d'une étonnante apathie » post-référendaire à McGill⁶.

À défaut de s'intéresser au sort de son pays, l'étudiant-e aurait au moins pu s'intéresser au sien. Or, dès le début de l'année, les tentatives menées par la SSMU pour mobiliser les étudiants-es se sont soldées par des échecs. Ainsi, Natasha Blanchet-Cohen reportait que la première assemblée générale avait été « un échec monumental »⁷.

Même les organisations bien établies, tel le *Daily français*, ont été touchées par ce fléau. Un numéro, celui du 12 janvier, a d'ailleurs dû être annulé, faute de journalistes. « Pourtant, plus de 6000 étudiants auraient pu théoriquement se mettre à la tâche », de noter Natasha Blanchet-Cohen dans un éditorial signé au nom de l'équipe du journal⁸.

De toute évidence, l'étudiant-e n'a perçu que très peu de responsabilités sociales cette année. Comment justifier autrement le manque de soutien concret à la cause des étudiants-es de cégep de la part des universitaires?

Cette dernière année en a été une d'indignation face à l'apathie de la communauté étudiante, comme le montre l'éditorial intitulé *Loi C-105 : Ça se passe près de chez vous* : « Qu'est-il advenu de la responsabilité sociale de la population étudiante, celle de se joindre, au-delà de son intérêt propre, aux autres membres de la communauté pour faire front commun contre un gouvernement abusif? », pouvait-on y lire.⁹

Absentéiste, apathique, où se cache donc la communauté francophone de McGill? Nous sommes désabusés-es; nos organismes sont essoufflés; de toute évidence un malaise règne parmi nous. Est-il illusoire d'espérer un retour en force l'année prochaine? Après tout, comme le soulignait Stéphane Ethier, la vie est ailleurs pour le-la francophone mcgilloise. Toutefois, nous avons un statut à défendre et à promouvoir, celui de l'étudiant-e privilégié-e, au carrefour de plusieurs cultures, plusieurs traditions, différents marchés du travail. Vingt-cinq ans après les manifestations de « McGill français », il est important de faire écho aux revendications d'alors et de résister au déclin de notre impact au sein de la communauté mcgilloise.

¹ *McGill Daily Français*, édition du 23 mars 1993, p. 1

² *Idem*

³ 2 février 1993, p. 3

⁴ 30 mars 1993, p. 3

⁵ 17 novembre 1992, p. 3

⁶ 17 novembre 1992, p. 8

⁷ 10 novembre 1992, p. 3

⁸ 19 janvier 1993, p. 3

⁹ 16 février 1993, p. 3





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The CLARK LEWIS MEMORIAL PRIZE, worth \$250, is open to major or honours students in the Department of English. The prize is awarded annually or from time to time for original plays staged in the course of the academic year. *Forms to be completed (for the creative writing prizes and awards) are available in the Department of English General Office, Arts 155. Submissions must be in duplicate.*

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Alcoholism and the Indian Community

BY DAVID ROVINS

Last Thursday McGill's Dean of Education Ted Wall welcomed Indian Activist Brian Maracle to McGill on behalf of the Montréal Native Friendship Centre.

Maracle's talk revolved around his book "Crazywater", which concerns interviews with native people on addiction and recovery.

One of Maracle's goals is to get people to think of Indians as human beings rather than equating them with the stereotype of "skidrow drunks".

Maracle maintains that we cannot understand native people if we don't understand native alcoholism. "The association of native people with alcohol has scarred all of us, and it is one of the reasons our leaders get no respect when they go to [provincial] capitals," he said.

Maracle wants Canadians to know the full story of native people and alcohol. He said that everyone, including social scientists, Hollywood, and the government, has said what they want to about Indians except the Indians themselves.

Maracle commented on the only survey comparing drinking patterns of Indians and non-Indians. This survey, done in the Yukon, showed that twice as many natives as non-natives don't drink. Therefore a small percentage of the Indian population has earned a bad reputation for all of them.

Mohawks call alcohol "that which changes your mind", and other groups refer to it as "crazywater". Maracle reminded the audience that alcohol was introduced by Europeans for economic gain. Natives knew the effects of fermented berries before the introduction of alcohol but chose not to make it. They had a strong culture and family, and healthy ways of living together that precluded the necessity of using alcohol as a way of coping with problems.

When the government started to repress Native culture, language, and religion, some Natives turned to alcohol to forget that their way of life had been destroyed. Maracle also referred to sexual abuse in residential schools, relocation, and the destruction of a land based economy as other contributing factors.

Maracle said there are no easy answers to the social problems which lead to alcoholism in the Indian community.

"It requires a political, economic, social, cultural and religious solution. Decent housing, self government and meaningful jobs are a start," said Maracle. But Maracle also noted that money alone will not solve the problem. He said public perceptions and stereotypes of Natives have to change for any improvement to occur within Native communities.

Maracle said "there is renewal in the Indian community. Young people are thinking more about their history and there is a positive change as more and more native languages are being taught as the first language of instruction." He mentioned individuals like Ovide Mercredi and Elijah Harper, who serve as positive examples for young people in the Indian community.

Maracle is a member of the Mohawk Nation. He is an award winning journalist, former host of CBC Radio's "Our Native Land" and a former reporter for the Globe and Mail.

Une histoire de femmes

BENOIT LEBLANC

Marina, le dernier rose aux joues, pièce de Michèle Magny, mise en scène de Martine Beaulne, avec Élise Guilbault, Anne Dorval et Emmanuel Bilodeau, au Théâtre d'aujourd'hui, jusqu'au 25 avril.

Décidément, la Russie est à la une ces jours-ci. La Russie des hommes. Visite de Gorbatchev à McGill et dans le reste du Canada, démêlés du président Elstine avec le parlement russe, sommet de Vancouver, la patrie de Tchekov n'en finit plus de défrayer la manchette. Or, loin de ces univers exclusivement masculins, Michèle Magny nous convie à une toute autre rencontre hors du temps avec la grande poétesse russe, Marina Tsvétaïeva. Récit de femmes de parole.

« J'ignore tout de la politique, je ne veux rien savoir de la politique et de vos guerres, je suis ailleurs, j'agis dans un autre domaine », se plaint à répéter l'héroïne de Michèle Magny. « Je suis poète, épouse et mère de famille, le tout dans cet ordre! », dit-elle également à des gendarmes au début de la pièce. À travers *Marina, le dernier rose aux joues*, le Théâtre d'aujourd'hui nous donne la chance de connaître une artiste extraordinaire.

• Une vie tumultueuse, une carrière bien remplie

Née à Moscou en 1892, cette écrivaine et dramaturge va connaître la révolution bolchévique de 1917, un exil de 17 ans, surtout

de théâtre et près de 50 œuvres en prose, en plus de laisser une abondante correspondance.

C'est surtout la femme de lettres qui a guidé Michèle Magny lors de l'écriture de sa pièce, sa toute première. Elle a préféré la poésie à la biographie et on ne peut que la féliciter de son choix. Elle évite ainsi le piège facile du mélodrame. Fait à souligner, quelques passages de la pièce sont tirés de *Histoire de Sonetchka* et *Indices terrestres*, œuvres de l'auteure, sans oublier les diverses citations parsemées ici et là.

• Une pièce intimiste

L'action commence dans une gare de Paris en 1939 alors que Marina (Élise Guilbault) va bientôt quitter la France pour Moscou. Elle écrit une lettre à une amie où elle lui recommande de veiller sur son dernier manuscrit, *Histoire de Sonetchka*, histoire de son engouement

pour une jeune actrice de théâtre de l'époque de la Révolution 1917-1919, et de sa fascination pour tous ces beaux jeunes hommes qui gravitaient autour du volcan *Vakhtangov*, jeune metteur en scène génial de ce temps. À la veille de son retour, l'écrivaine se remémore ses rencontres et relations passionnées avec *Sonetchka* (Anne Dorval) et *Volodia* (Emmanuel Bilodeau),

personnages qu'elle a enfantés et immortalisés.

Les protagonistes rendent un bel hommage à la passion de Michèle Magny pour Marina Tsvétaïeva. Élise Guilbault enflamme carrément la scène dans l'un des rôles les plus éclatants de sa carrière. Anne Dorval est elle aussi éclatante dans cet étrange rôle d'une femme-enfant au caractère on ne peut plus imprévisible, pendant que la réserve d'Emmanuel Bilodeau (surnommé l'intrus dans la cage aux louves!) met bien en relief le jeu de ses deux compagnes de scène.

Avec une distribution de seulement trois personnes, la mise en scène sobre de Martine Beaulne tombe à point. Les comédiens et comédiennes se promènent au milieu d'un décor à la fois simple et grandiose, l'intérieur sombre d'une gare, avec un plancher jaloné de malles de voyages dont l'utilisation est ingénieuse. Voilà pourquoi ce spectacle mérite de voyager à travers le monde. Petite équipe, strict nécessaire au niveau des décors, histoire dans l'air du temps (*la Russomania*), la recette est toute trouvée et l'exportation envisageable.

• L'esprit des femmes

Ce spectacle résulte des rencontres, de la complicité de plusieurs femmes, autant dans son action même que dans les circonstances extérieures ayant menées à sa réalisation. Par exemple, c'est la rencontre au sommet entre

Michèle Magny et Marina Tsvétaïeva; c'est celle entre la dramaturge et Anne Dorval, sa première lectrice; c'est Martine Beaulne, metteuse en scène, qui croise en Sibérie une vieille dame russe tiraillée entre l'amour de son pays et le dédain de ses politiques austères; puis c'est aussi la directrice artistique, Michèle Rossignol, qui lit le manuscrit d'une femme comédienne chevronnée autant qu'auteure inexpérimentée. Ces petites complicités complètent judicieusement celle unissant Marina à *Sonetchka* tout au long de l'œuvre dramatique.

Dans un milieu où les *success story* ont toujours été d'ordre masculin, il fait bon de voir enfin émerger le regard féminin. Les Lorraine Pintal (TNM), Brigitte Haentjens (NCT), Mercedes Palamino (Rideau Vert), Monique Mercure (École nationale), l'équipe de l'Espace Go, Michelle Rossignol (Théâtre d'aujourd'hui), dirigent les écoles et les théâtres les plus importants au Québec. Parions qu'il n'y a pas tellement de milieux et de pays qui peuvent se targuer de tels résultats!

D'autre part, il fait du bien de voir Michèle Magny s'ajouter à la liste peu étendue des femmes qui écrivent pour le théâtre. En effet, pour une Jovette Marchessault, on gagne dix Michel Tremblay, pour une Marie Laberge, vingt Michel-Marc Bouchard! Espérons que l'écriture au féminin, encore trop négligée dans le milieu théâtral québécois, prendra de l'expansion. Récit de femmes de feu.



Élise Guilbault et Anne Dorval

en France, un retour au pays sous Staline, la perte de ses enfants et de son mari, condamnés par le régime politique, et le début de la deuxième Guerre mondiale. Les malheurs de monsieur Elstine nous semblent bien petits!

Du côté littéraire, Marina Tsvétaïeva a écrit plus de 800 petits poèmes lyriques, 17 poèmes épiques et d'inspiration folklorique, 8 pièces

Les bonnes intentions

BENOIT LEBLANC

Les meilleurs amis, pièce de Hugh Whitmore, adaptation de Pol Quentin, mise en scène de Jean Faucher, avec Françoise Faucher, Gabriel Gascon et Gérard Poirier, au Théâtre du Café de la Place, jusqu'au 8 mai.

En cette époque où la violence envahit nos écrans, prend une place aussi irritante qu'importante dans nos vies, une œuvre telle *Les meilleurs amis* jette un baume sur nos sensibilités.

Hugh Whitmore, auteur britannique né en 1936, s'est inspiré des relations épistolaires de trois grands personnages de la moitié du vingtième siècle. L'écrivain George Bernard Shaw, l'abbesse Dame Laurentia, grande spécialiste de musique sacrée et de chant grégorien, et le muséologue Sir Sydney Cockerell ont échangé de nombreuses lettres qui dictent l'action de la pièce.

C'est Cockerell qui présente Bernard Shaw à Dame Laurentia, et il devenait donc logique qu'il soit le fil conducteur de la pièce. Ce dernier relate diverses anecdotes où ses ami-

es se donnent la réplique. Puis ces derniers acquièrent une entière autonomie et y vont de leurs propres actions.

Tout au long de la représentation, le public assiste à un roman épistolaire joué. Cela donne un ton des plus classiques qui ravit les puristes, car Pol Quentin a fort bien réussi son adaptation. Le texte est d'une beauté à couper le souffle.

Sans aucun doute, l'apport de Françoise Faucher (Dame Laurentia), Gabriel Gascon (George Bernard Shaw) et Gérard Poirier (Cockerell), est indéniable dans le succès de cette œuvre. Ce groupe, faisant déjà partie de la grande histoire du théâtre québécois, évolue au milieu d'un décor élégant, avec ses meubles de bois vernis, une table de travail et une petite bibliothèque. Le tout confère une chaleur à la pièce qui rend judicieusement la force de l'amitié qui lie ces gens.

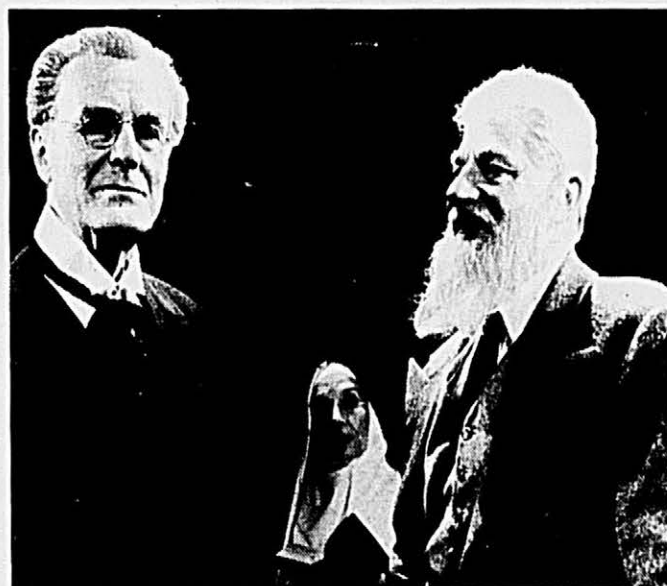
Heureusement, la mise en scène de Jean Faucher évite tout statisme. La plupart du temps, les personnages entrent et sortent selon un rythme soutenu, ils se retrouvent seuls, à deux, et de rares fois à trois.

Loin des tempêtes, ces gens ne

vont vivre que de doux moments. Il y a presque absence de crescendo dans cette production. Seule une scène poignante de rupture entre Sir George Bernard Shaw et Dame Laurentia amène quelques tourments. Le libéralisme de l'écrivain finit par blesser les croyances de la religieuse lorsqu'il publie un récit particulièrement irrévérencieux. D'ailleurs la dynamique de l'œuvre tourne autour des doux heurts entre l'athéisme des deux hommes et le catholicisme de la dame. Beaucoup d'humour, de tendresse, et d'échanges philosophiques passent entre ces gens. Tous se rejoignent dans un humanisme commun.

Les meilleurs amis racontent le temps qui passe, le vieillissement et la sagesse d'individus fantastiques. Voir Gabriel Gascon y aller d'un tango mémorable, Françoise

Faucher exposer la foi de pierre de Dame Laurentia, Gérard Poirier incarner un être si pédant, procure



Les trois comparses en discussion

un plaisir délicieux aux spectateurs et spectatrices.

« Comme on se sent réconforté et réconcilié avec le genre humain quand on fait connaissance de personnages comme nos trois amis, avec chacun les qualités du cœur, l'honnêteté absolue, le respect réciproque, et une grande délicatesse de sentiments. C'est un

bain de jouvence que de les entendre s'exprimer avec tant de civilité, d'intelligence, de retenue, de connaissances, de distinction et d'humour », raconte le metteur en scène, Jean Faucher. On ne peut qu'être en accord avec lui.

Peut-être est-ce cet aspect qui a poussé Hugh Whitmore à persévérer dans cette commande de son ami Michael Redington. D'abord conçu pour la télévision, le projet fut abandonné puis repris lorsque l'ami du dramaturge lui demanda de transformer le scénario

initial en pièce de théâtre. La création eut lieu en 1988.

Un peu de douceur manque à notre quotidien ces jours-ci et le Théâtre du Café de la Place semble s'en être aperçu. *Les meilleurs amis* représentent une belle bouée de sauvetage car après tout comme l'affirme Jean Faucher, « qu'un ami véritable est une douce chose. »

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Le CLSM : un centre qui ne fait pas beaucoup de bruit

MARTINE LEPAGE

La tête bourrée des conseils de ma sœur qui prend des cours de LSQ (langue des signes québécoise), j'entre au Centre de loisirs des sourds de Montréal. J'ai attaché ma chemise comme il faut — le regard qui se pose au niveau des signes ne doit pas être détourné par des considérations esthétiques — j'évite de passer entre deux personnes qui discutent. Malgré moi, je m'affiche comme une entendante; qu'est-ce que je ferais si quelqu'un venait me signer bonjour?! Je reste sur les talons de ma sœur qui va me servir d'interprète.

La première chose qui surprend — et pourtant, je m'attendais à tout —, c'est la musique qu'on entend déjà à l'entrée, les exclamations et le brouhaha général. Sans nécessairement prévoir un climat d'un monastère, on est en droit de s'attendre à une ambiance plus silencieuse.

En plus de la table de pool, on retrouve des machines à boules, des jeux vidéos, des jeux de dards ainsi que quelques tables à cartes. Il y a bien sûr un bar — ou un snack-bar c'est selon. Et puis, c'est clair; très clair. La population est assez âgée en général, la moyenne doit se situer autour de 40 ans. Le père Lebœuf n'est pas là. Les jeunes n'ont plus. Mais il n'est que dix heures, ils vont arriver plus tard.

On reconnaît les personnes entendant. Elles se tiennent en ronds serrés et leurs lèvres bougent plus que leurs mains, malgré leurs efforts — peu constants, on doit le dire — pour pratiquer la langue signée. Ce sont presque tous des étudiants-es de LSQ venu-es mettre à l'épreuve leurs nouvelles connaissances.

Au comptoir, on retrouve deux habitués; elle vont nous présenter à des sourds avec qui nous engageons la conversation. Il s'agit de parler lentement et de bien articuler sans pour autant parler fort — ce qui s'avère beaucoup moins évident qu'il n'y paraît. Avec un peu d'aide extérieure, on réussit très bien à communiquer.

Le centre offre beaucoup d'activités. Il y a les nombreuses ligues sportives (hockey *cosom*, baseball, quilles), les sorties de groupe (cabane à sucre) et toutes sortes d'activités sociales. Et puis, il y a les vendredis soir, le soir de sortie. Ce soir, c'est tranquille, rien de spécial n'est prévu. Mais, régulièrement, des soirées sont organisées proposant des concours de signes, de gladiateurs ou de blagues, des spectacles amateurs, de l'impro. Sans compter les occasions spéciales comme la St-Valentin ou l'Halloween.

Il y a aussi des danses. On baisse les lumières, on monte la musique. On MONTE la musique. Il paraît que les personnes sourdes dansent très bien.

Relations entre personnes sourdes et entendantes

Que pensent les personnes sourdes de ces entendant-es qui

veulent s'infiltrer dans leur milieu. Steve est d'accord à 100 p. cent (il sort présentement avec une entendante). Il aimerait en voir plus au centre... à condition qu'ils ou elles fassent les premiers pas. Car si ce peut être parfois embarrassant d'engager — et de poursuivre — la conversation (croyez-moi, je sais de quoi je parle), ce n'est rien à côté de la crainte d'être rejetée que ressent une personne sourde en allant vers une personne entendante. Combien de fois cette dernière va-t-elle tourner les talons et s'éloigner, plutôt que d'affronter la situation nouvelle mais pourtant naturelle de communiquer avec la première? On peut facilement comprendre leur réserve.

Ce qui n'en a pas empêché quelques-unes de venir faire

connaissance avec nous. Cela confirme — au moins en partie — l'ouverture et l'intérêt dont ces personnes font preuve face aux entendant-es qui se hasardent sur leur terrain.

Un autre malentendant nous apprend que malgré qu'on voit beaucoup d'entendant-es s'inscrire aux cours de LSQ, l'intégration des deux communautés est en régression depuis quelques années, depuis la mort de Raymond Dewar en fait. Ayant perdu l'ouïe à l'âge de huit ans, ce jeune Québécois a dévoué sa courte vie à défendre les droits des sourds et à les mieux faire connaître.

Le plus important, selon Hélène, une entendante parfaitement bilingue, c'est que les personnes entendantes fassent preuve

d'ouverture en venant au centre. Qu'elles ne débarquent pas en touristes sans égard à la culture des sourd-es, croyant déjà tout savoir, tout comprendre, parce qu'elles connaissent le LSQ.

Mais cette culture, en quoi consiste-t-elle? Les personnes sourdes sont-elles si différentes des entendantes? Définitivement, nous répond Hélène, quoiqu'elle trouve difficile de définir ces différences. Il y a bien sûr la communication qui est différente, entre autres dans la manière d'attirer l'attention. Il paraît aussi que les malentendant-es parlent beaucoup de sexe ou, du moins, plus ouvertement (on comprend pourquoi; disons que le langage signé est plus explicite). Moins hypocrites aussi? Il leur est plus difficile de mentir ou de parler

dans le dos de quelqu'un!

Alors, francophones de McGill, vous avez apprécié le contact avec la culture anglophone? Vous aimez les chocs culturels? Vous voulez découvrir de nouvelles manières, de nouveaux horizons? Pas besoin de s'exiler. Commencez donc par connaître les richesses qui se présentent dans votre propre société. Allez faire un tour au Centre de loisirs des sourds de Montréal. Pas en touristes, mais pour explorer.

Une soirée spéciale sur la culture des sourds se déroulera au CLSM. On y traitera d'humour, de poésie, etc. Ça se passe le 1er mai à 19h00. 7888, rue St-Denis (près de Jarry).

Pour des cours de LSQ ou autres informations : Institut Raymond Dewar, 3600 rue Berri (métro Sherbrooke), tél: 284-2581



Pôvres jeunes

MARTINE LEPAGE

La jeunesse est critiquée. C'est normal, c'est comme ça depuis que le monde est monde et ça va continuer pour un petit moment encore. Sauf que depuis la fin de la belle époque des révolutions plus ou moins tranquilles, on assiste à un phénomène nouveau : de plus en plus de jeunes prennent la défense des jeunes et cherchent à expliquer — sinon excuser — leur déroute. Empathie? Remords? Difficile à dire. Du moins, on peut jeter un coup d'oeil sur leur indulgent discours.

Premièrement, il faut comprendre la réalité à laquelle fait face la jeunesse, conditions difficiles pour le moins : « situation économique désastreuse, chômage, emploi précaire; elle [la jeunesse] doit sauver sa peau. » Triste bilan, qui explique en grande partie, selon Jacques Lazure, professeur de sociologie à l'UQAM, le peu d'implication de la jeunesse. « Le militantisme, continue Lazure, est une activité de luxe, possible dans une société où tout va bien. Dans les années 60, il y avait beaucoup d'emplois, les promotions et la mobilité sociale étaient choses courantes; et il ne faut pas oublier que ce militantisme a été mis en place par la classe bourgeoise qui connaissait l'aisance culturelle et matérielle. »

Mais qu'en est-il de la Jeunesse ouvrière catholique (JOC) qui a été une des organisations les plus

militantes depuis sa création en 1925, et surtout pendant les années 60? La situation de ses membres n'était certainement pas la plus aisée : heures et conditions de travail pénibles, peu de respect, tâches ingrates; c'est cependant cette misère qui a mobilisé tout le mouvement, comme ce fut d'ailleurs le cas avec les syndicats. Les difficultés ne stimulent-elles pas les réactions plus qu'elles ne les découragent?

Le militantisme *show-off*, celui qui déambule dans les rues, tient des assemblées, part en tournée, coûte du temps et de l'énergie que souvent les jeunes n'ont pas à donner. Mais la jeunesse étudiante est-elle si occupée qu'elle ne peut plus faire entendre sa voix? Est-elle sérieuse à ce point qu'elle n'a plus d'intérêt pour les activités étudiantes?

Besoin d'autonomie

Un autre aspect est soulevé par Jean-François René dans son article, « La résistance à l'épreuve du quotidien ». Selon lui, l'apathie de la jeunesse s'explique de ce que le social aura saturé nos vies. Depuis la Révolution tranquille, on assiste à une « hypertrophie galopante de l'appareil d'État québécois ». Et c'est cette hyperinstitutionnalisation (ouf!) qui aura découragé les jeunes à s'impliquer.

Jacques Lazure abonde dans ce sens puisqu'il y voit comme conséquence une idéologie libérale

qui favorise, au travail comme à l'école, les initiatives personnelles. Depuis leur enfance, on a montré aux jeunes à se débrouiller seul-es, à prendre des responsabilités. Habitée à compter sur elle-même, la jeune génération n'est pas intéressée à se faire dire quoi faire. Sans compter que le peu d'encadrement et la compétition qu'on encourage à l'école ne lui ont pas appris à collaborer. « Quand les jeunes veulent obtenir quelque chose, ils veulent l'obtenir par leurs propres moyens », explique le professeur Lazure. « Ce n'est pas qu'il y a moins d'idées ou de leaders, mais il n'y a plus de troupeaux pour les suivre. Il ne faut pas leur ruer dans les talons. Dans les grands mouvements des années 60 et 70, il y avait beaucoup de « suiveurs » qui n'avaient pas nécessairement quelque chose à dire. »

La voix artistique

Et si les jeunes s'exprimaient et qu'on ne les entendait tout simplement pas? C'est encore l'avis du professeur Lazure. Selon ce dernier, c'est du côté des arts qu'il faut tendre l'oreille. « Démon point de vue, la vitalité artistique des jeunes est très grande; les jeunes font preuve d'autant de ressources qu'avant, sinon plus. Mais la communication artistique a ça de particulier qu'elle est strictement personnelle, qu'elle n'a pas de débouché social. » C'est le trip du nombril, les bobos personnels dominent le champ de conscience

et enterrent le minimal discours social.

Les profs, les livres, les intervenant-es, les parents ont malgré tout une vision très positive des jeunes, semble-t-il. Tout le monde est prêt à excuser la conduite de la jeunesse. Remords? C'est à eux que revient le fabuleux système qui nous afflige. Ou simple lucidité? N'est-ce pas eux qui ont servi de modèle d'individualisme, une fois leur « expérience » collective passée? Quand ils ont réalisé que c'est plus facile de partager quand on n'a rien dans les poches, quand ils ont découvert qu'on est mieux seul dans sa BMW que onze dans une vieille camionnette Volkswagen...

Il demeure surprenant que le voile de la nostalgie de la belle époque ne fasse pas reprocher aux jeunes leur conservatisme, leur « acceptation globale ». Jacques, ancien prof impliqué et baby boomer manqué, trouve leur réaction tout à fait logique. « Les baby boomers, les penseurs de la Révolution tranquille — parce qu'on pensait beaucoup dans ces années-là — ont somme toute, peu agi. C'est une poignée d'individus qui ont fait la révolution. Aujourd'hui, ces mêmes baby boomers pensent encore et constatent que le système est mauvais et que les jeunes sont les premiers à en souffrir. Quelle horreur! Parce que ce ne sont pas eux qui ont instauré le système, c'est la société... »

Pôvre société.

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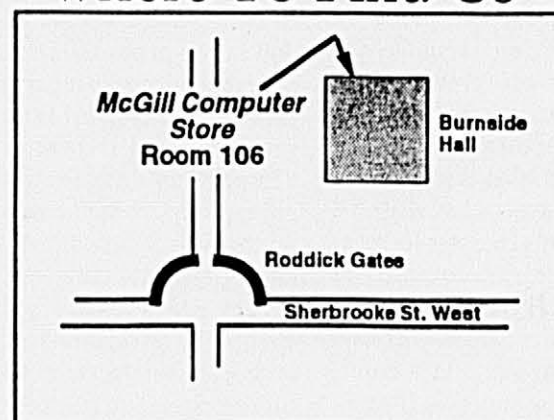
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APACHE INDIAN breaks new ground for *dissatisfied* Asian youth

MUSICAL ALCHEMY



Alloys make for strange properties, combining durability and flexibility in interesting proportions. And so is it in the case of musical alchemy: different styles blending into new alloys to find a widespread appeal.

A popular folk music from the Punjab region in the north-west of the Indian sub-continent, called Bhangra has long been popular with the people of the region. Today, its fusion with other popular musical styles, such as REGGAE, RAP and DISCO, has created whole new forms of music finding an unprecedented popularity.

The fast beat and rustic vernacular of Bhangra with its roots in the farming festivities of Punjab has combined best with Reggae, to give a tangy flavour akin to Indian spices in Jamaican patties.

The first strands of this new experiment emerged in Britain, where a second generation of an immigrant Punjabi community, not satisfied by the mainstream of British pop, decided to revive its own musical roots. Groups emerging in the 60s and 70s, such as Alaap (Musical Notes) and Heera (Diamond) were the first to capitalize on this sentiment.

Whereas the first few groups utilized traditional Punjabi lyrics with modern day synthesizers, a new wave in the 80s brought in the beat of the traditional *dhol* (drums) and *tumbi* (a single stringed instrument). The search for cultural roots matured into an assertion of cultural identity, no better epitomized than in a popular group of the time, Apna Sangeet (Our Music).

Having broken out of its initial shell of insecurity, the revived Punjabi music set is about to explore new frontiers, the communality of an inner-city experience for most immigrant communities has provided a fertile meeting ground.

Not surprisingly then, the immediate affinity was found with the sub-culture of Black music - itself a product of cultural assertion by a minority immigrant group.

The result, **HIP-HOP HOUSE-BHANGRA** was an instantaneous success. Not only did it hit big with the Asian blokes of the UK, climbing to the top of the Bhangra charts, but this new hybrid found popularity on Rap charts as well. While an earlier song, "Mar Charrapa" ("Take a Leap") by Heera that climbed the UK Pop 40 in 1988 was touted as an anomaly, the popularity of Bhangra Pop was the advent of a phenomenon.

Like Rap and Ragga, however, various alloys of Bhangra-Pop/Hip-Hop/Ragga became more than a focal point of cultural entertainment. One of its newly discovered properties was that it became a social medium.

The latest and, to date, most successful of these alchemists goes by the name of Apache Indian. The son of a Punjabi Sikh family from Birmingham, Apache's music has hit not only H.M.V. stores across the world, but also the tubes of Much Music and Music Plus.

Previously a welder by trade, his upbringing in Birmingham's multi-racial community fueled his love for Reggae, and he started his own sound system playing at Afro-Caribbean and Asian shows. Tensions between the communities did not make it easy.

"I tried to play Reggae at some of the Asian shows and the response would be 'switch it off!' I'd play some Asian music at the Reggae shows and they'd say 'switch it off!' But I thought both styles were great, so I kept playing them," he said in his Brummy-Indian accent.

While commenting in a recent interview with CKUT, Apache said that his music "was first and foremost Ragga with an element of Bhangra." His foray into the Reggae music industry is being heralded by some as an indication of a new internationalization of Reggae itself.

Having played with the likes of Maxi Priest and UB40, Apache Indian, in a previous interview with Much Music, described his music as "being a result of his inner city roots." His first singles, "Movie Over India" and "Chok There" ("Tear the House Down") climbed to the top of the Ragga and Bhangra charts in the UK, and set the trend for a new style, labeled "Bhangra-muffin".

Recently signed by Island Records, Apache now finds himself catering to a bigger responsibility than just widening Bhangra's audience: to bridge a cultural and generation gap of the immigrant experience.

Drummie Zeb of the heavy dub band Aswad, comments on Apache's growing popularity. "He is doing a lot to bridge the segregation and separation amongst Asian and Caribbean communities in Britain".

Yet judging by his latest hit, "Arranged Marriage", Apache's immediate impact seems to be within the South Asian community itself. Addressing social issues that have long been taboo in the Asian community, such as arranged marriages, alcoholism, drug use and AIDS, Apache has gone from popular to popularly controversial.

Taking Bhangra-fusions towards a social direction, he is seen by some as treading into territory outside the domain of discussion. An older generation unfamiliar with the experiences of western society regard Apache as the epitome of its ills.

When asked about the controversial aspect of his music, Apache argued that "there is a need to give and take and compromise" by the older generation and for them to "realize the difference that living in a new country" entails.

However, as popularity for this musical fusion surges and a variety of D.J.'s organize dance parties playing Bhangra variations exclusively, understanding by the community's elders remains elusive. A Toronto club was bombed in December 1991, by parents unhappy with their teens trotting-off to late night dance parties. And in a recent program by the CBC's *Fifth Estate* on this popular expression of social adjustment, an elderly father could see parties and dancing linked only with sexual promiscuity.

Perhaps the much needed compromise will be brought only by a momentum created by its growing popularity. The search for a balance of values is put forth best by Monika Deol, a V.J. with Much Music. Deol, herself of Punjabi Sikh background, describes herself as both "a conservative and a feminist", rooted in her tradition, yet not averse to the opportunities afforded by a cultural crossover.

The Punjabi dance music has created its own bonafide sub-culture with its own fashions, groups, D.J.'s and entrepreneurs. Spilling over from the British isles, Toronto's Punjab Culture Shock, Twilight Promotions and D.J. Sunshine are just some of many promoters organizing live acts that are perennial sellouts.

However, with a quick buck to be made, more and more people are becoming attracted to the music for the wrong reasons. Groups not understanding the meaning behind Ragga or Bhangra have created weird alloys such as the "Banana mix" and "Coconut mix", variations that betray their profit motive.

Yet, there remains a healthy aspect to this phenomenon. For a disaffected second generation living in the West, this reasserting of a musical tradition in combination with other musical styles provides an outlet not found in the mainstream music industry. As an avenue to promote cultural understanding, its importance goes beyond its upbeat melody. And as its appeal moves past its cultural audience, it is providing an exposure for an old tradition and a new talent that may otherwise go unnoticed.

Bhangra music and its varieties can be heard on CKUT 90.3 FM on Sunday 17h-18h on the show *Echoes of Punjab/Sangeet*.

Definition of musical terms:

BHANGRA-MUFFIN

a hybrid of reggae rhythms and Asian percussion teamed with patois lyrics and Punjabi slang

MODERN BHANGRA

songs in both Punjabi and English with more modern instrumentation (synthesizers, drum machines and samplers) and various lyrical themes

TRADITIONAL BHANGRA

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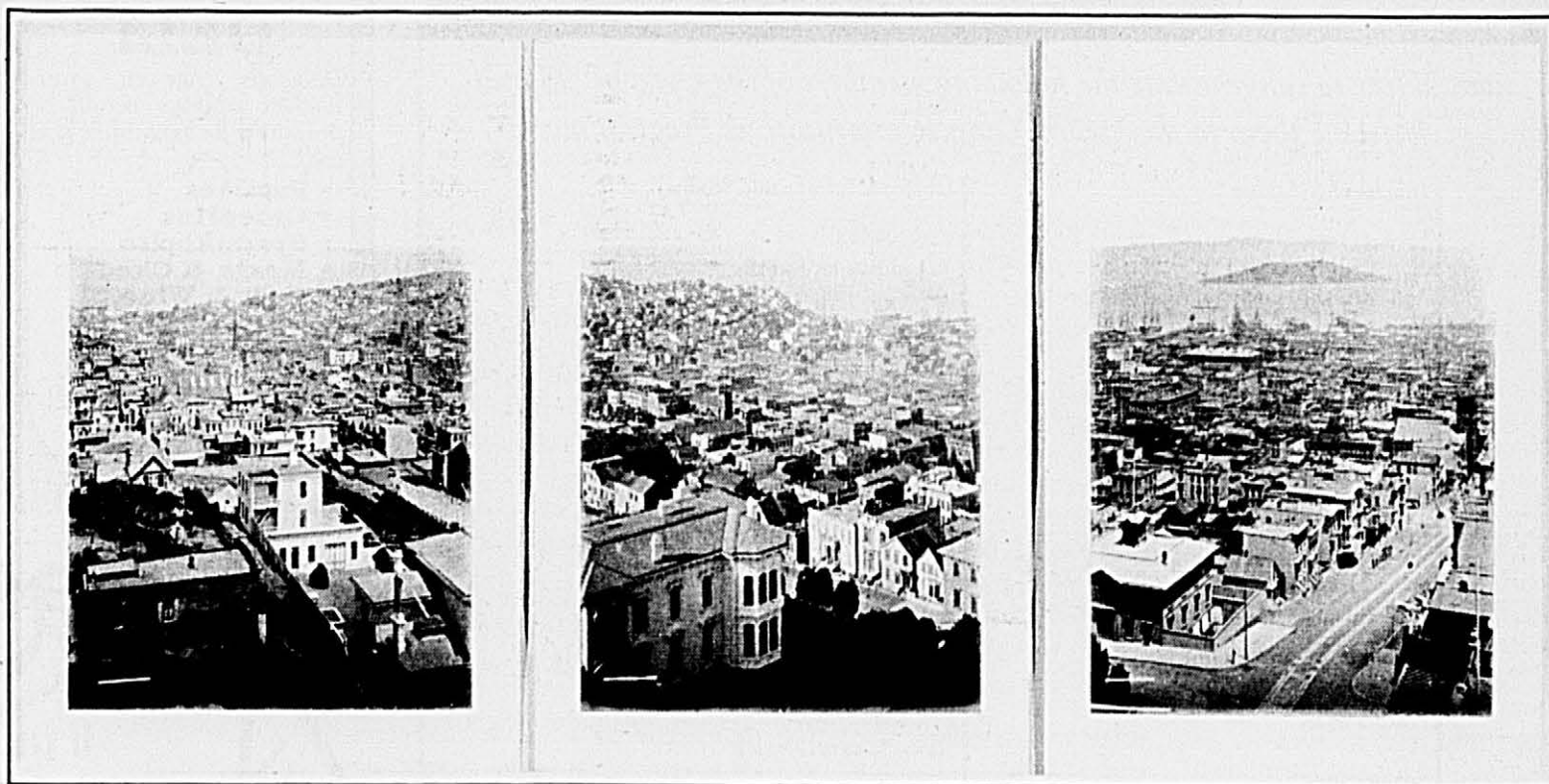
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The exhibition clearly shows how important photography is to architectural history. The sweeping panoramas of San Francisco, all taken within 100 metres of one another on Nob Hill, chart the development of the city. With the rapid increase in commercial activity and the erection of the mansions of the wealthy industrialists, these chronologically exhibited photographs provide a unique description of the growth of the city.

Photographers used the towers and grounds of the upper classes' private residence to photograph their panoramas. The photographers incorporated the identification of the location into the titles of their works, thereby lending an authority to their vantage points. Thus, from whose house or property a panorama was made formed an integral part of the representation itself. This emphasis upon whose view of the city the panorama represented implied access, admittedly in a vicarious way, to an essentially private and privileged world.



Panorama of San Francisco from California Street Hill, Before 1878 (negatives exposed), Canadian Centre for Architecture, Montreal

PANORAMAS

In the nineteenth century panoramas were luxury items. They were expensive to produce and had a very limited market. Originally, they were created as commercial objects that deliberately presented San Francisco in ways to flatter contemporary taste. They celebrated the city by capturing its hotels, public and commercial buildings, and remarkable private houses, its unique topography, and its astonishing growth.

The fabrication of the panoramas was a time-consuming process. The photographer had to transport a considerable amount of heavy and cumbersome yet delicate equipment to the site: cameras, tripods, and daguerreotype plates or glass-plate negative as well as, often, chemicals and baths.

The most common method of making the panorama involved the photographer taking a sequence of views with a large-plate camera designed for field work. After each successful exposure the photographer would pivot the camera a pre-determined amount before exposing the next plate, so that each successive image would maintain a

continuous horizon and overlap slightly the preceding plate.

The second method for exposing panoramas involved a specially constructed panoramic camera. These cameras used a rotating lens which pivoted past an elongated daguerreotype plate or negative fixed to the rear of the camera, exposing it in increments. The result was a single panoramic view of the city, rather than a series of separate prints.

MUYBRIDGE

The majority of the important panoramas included in the exhibition are by Eadweard Muybridge. Although born near London in 1830, from the 1860s onward he worked in the United States as a photographer. In 1867, Muybridge moved to San Francisco and initiated an ambitious commercial topographical career, working until 1872 under the pseudonym "Helios, the Flying Camera."

Muybridge's photographs are among the most innovative panoramas included in the exhibition because of the amazing technical skill involved in capturing the 360-degree views.

In making the 360-degree panoramas, Muybridge was

faced with two related conceptual problems. The first was how to divide the circle of the horizon into equal parts corresponding to the coverage of his camera lens. The second was timing: since the entire exposure would take several hours to complete, Muybridge had to decide when during the day it would be most suitable to shoot the panorama, so as to avoid problems of lighting.

Of Muybridge's three panoramas, the last one achieves an almost perfect co-ordination with lighting and the contiguous parts of the panorama. Muybridge evidently exposed the negatives over a period of four to five hours, with the help of at least one assistant. Working at this speed (he exposed a negative every fifteen to thirty minutes) represented a great technical achievement, given the weight and size of the plate-glass negatives.

Muybridge's panoramas sought to record San Francisco as if one were within its space rather than remaining on the city's edges. All previous panoramas comprised a view of 180-degrees or less. By restricting themselves to a view of this extent, the photographers only achieved in constructing images that coincided with commonly held ideas of vision. Muybridge's 360-degree panoramas, however, represented what could be seen only by pivoting around in a circle, with the physical activity presented in the form of an extended linear image.

Muybridge's panoramic conceptual framework may well have been derived from his own photographic motion studies. Muybridge employed a series of different cameras to record the movements of a trotting or galloping horse over a brief period of time. Each exposure was made at 1/2000 of a second and the

images were able to reveal what the human eye could not perceive.

David Harris, curator of the exhibition, clearly describes the relationship between Muybridge's motion experiments and his panoramas:

"The resulting photographs revealed what the human eye could not perceive. The acceptance of the evidence radically altered previously held conceptions of animal locomotion and represented the substitution of scientific, technologically generated information for visual conventions based upon human perception. In a similar sense, Muybridge's panoramas presented an image in which the systematic and mechanical recording of the city changed the conventions of visual representation. It was Muybridge's understanding of the implications inherent in the photographic process that allowed him to conceive of and represent the city in an entirely new way."

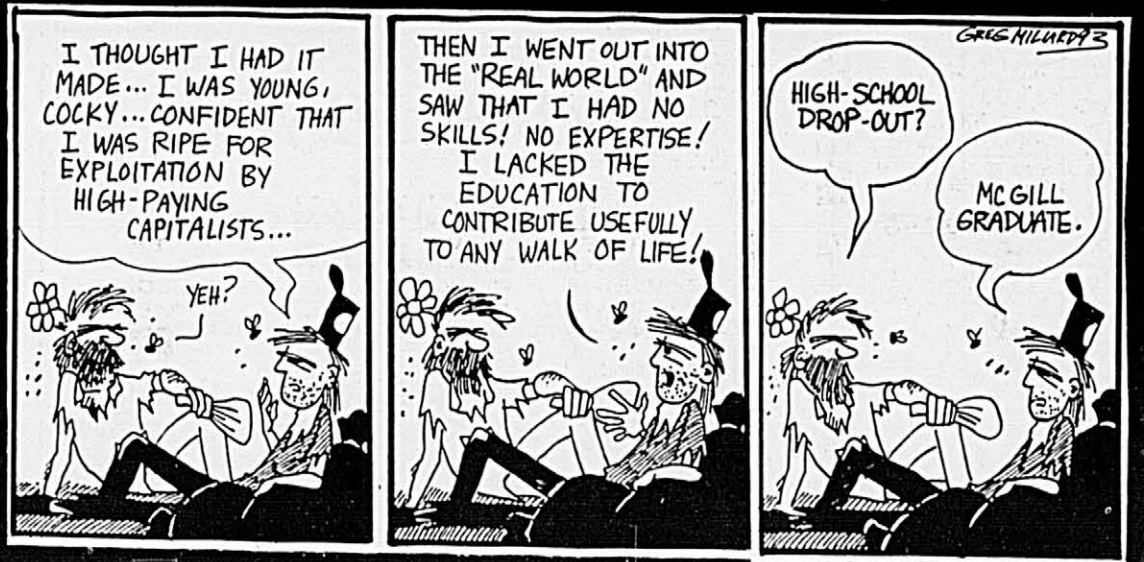
The revisioning of the city corresponded to the growing awareness of technology by the public. Civic pride manifested itself in the city's ability to construct new and novel public buildings through technologically innovative methods.

The panoramas are key sources to the identity of the city through its population. Eadweard Muybridge's panoramas present a testimony to the impact of the city and the relationship of its inhabitants to their city's character.

Eadweard Muybridge and the Photographic Panorama of San Francisco, 1850-1880 runs until July 25 at the CCA, 1920 Baile. The CCA is open wed-Fri 11-18h, Thu 11-20h, Sat Sun 11-17h. Admission is free for students on Thursdays.

CRAMPUS

by Greg Millard





The Graduates' Society of McGill University

would like to congratulate the following members of the Class of '93 and welcome them to the McGill Class Representatives Programme

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Michael Forand

Agricultural & Environmental Sciences

Jennifer Morris

Arts

Eric Avner

Claudine Campbell

Dentistry

Grace Leontidis

Hilal Sirhan

Education

Priscilla Bailey

Engineering

Vincent Bacani (Chem)

Peter Richardson (Civ)

Sima Newell (Elec)

J. Kevin Brodt (Mech)

Scott Meancy (Met)

Olga Kovalik (Min)

Law

Greg David

Library & Information Studies

Cathy Fabbro

Sharon Ritchot-Russell

MBA

Joanne Torok

Management

Chris Forbell

Nursing

Paula Yiannopoulos

Physical & Occupational Therapy

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Julie Ryan (Physio)

Nancy Salbach (Physio)

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Bruce Fuller

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Carolee Honeywill

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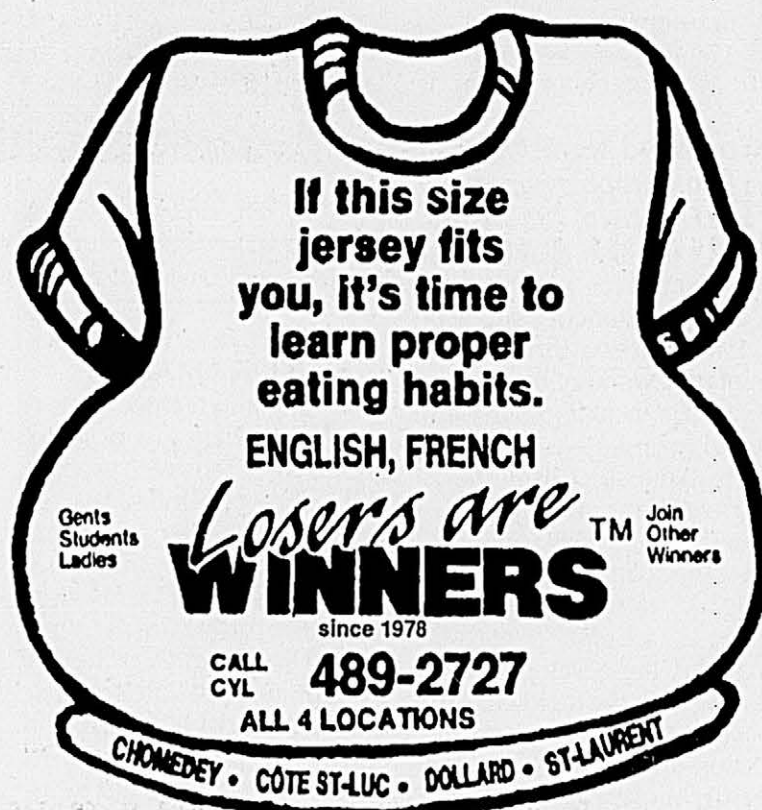
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PIZZAS	PORTION (g)	ENERGY cal.	PROTEIN (g)	FAT (g)	CARBO-HYDRATE (g)
Mozza - origan	255	358	20	16,5	33,63
Mozza - basilic	255	358	20	16,5	33,63
Mozza - ail	255	345	26,3	24,4	36,2
Mozza champignons	298	355,2	27,2	16,5	36
Mozza - pepperoni	300	519,75	30	29,9	32,5
Feta - olives	343	481,5	32,2	27,5	35,7
Végétarienne	315	306,1	14,2	13,5	32
Pepperoni garnie	340	509	29,7	33,5	36,5
Parmesan - olives noires	315	528,5	31	32	33,8
Parmesan - anchois	297	510	33,3	28,7	33,74
Mozza - saucisse	291	441	24,3	28,3	31,03
Jambon de parme garnie	345	497,8	28,8	28,2	36,1
Chèvre et noix	390	559	26	36,1	39,5
Trois fromages	285	489	31,6	29,2	33,26
Fromage bleu	275	417	22,6	22,75	34
Trois légumes	317	305,7	15,8	12,9	31,7
Capicollo garnie	345	520,8	29,3	29,2	36,1
Crevettes, moules, échalotes	325	440	30	27	29

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Tumble-Weed Rhythm Activism

by TROY MCGARRIGLE

"Artists shouldn't try to improve and convert. They must only bear witness." — Otto Dix

Rhythm Activism's music is an expression, reflecting what is seen by the band in our society. By doing so, they create an urgency to 'improve and convert'; their stirring sound and lyrics focus the listener's attention to what is wrong with the everyday world.

The band's latest effort, *Tumbleweed*, is a departure from their traditional sound. *Tumbleweed* features a spaghetti western flair, with a brooding Johnny Cash lyricism. The pace is picked up on *Leonard Peltier*, with a frolicking account of Peltier's unjust imprisonment. The songs tell true stories about natives, neo-nazis and wild west justice.

I first heard Rhythm Activism two years ago in a shitty attic bedroom in an even shittier apartment in Sydney, Nova Scotia. It was during the Gulf War — I time when I felt the whole world was made up of the extreme right, and that everyone loved the war and Canada's role in it.

Then the chords of "Apocalypso!" sounded off

the fake wood panel. It was followed by several more songs off their *War is the Health of the State* album.

To say the band then was a breath of fresh air is an understatement, as it is now.

On first listen, *Tumble-Weed* was novel, but to be honest I wondered how often I would be sticking it in my stereo. But the novelty wore off — only to be replaced by a genuine feel for the album's sound — which is definitely unique to Rhythm Activism.

Produced on over twenty instruments (twenty-three if you count coffee, beer, and coconut buns), *Tumble-Weed* finds the elusive combinations of familiar but original, fun but poignant.

Since the band's formation in 1985, they have toured Canada, the US, and East and West Europe.

Rhythm Activism plays in Montreal on April 20, at the Jailhouse Rock Cafe with Holland's Dog Faced Hermans and Chicago's Trench Mouth.

Refuting DEHUMANIZATION

MUSIC INTERVIEW

BY JAMES FORBES

JESUS JONES present a bizarre dichotomy. Interesting politics paired with mediocre music. All right, so it isn't that bad. But forget what they play, you should be listening to what they say. In a recent interview with keyboardist Ian Baker, *the Daily* discovered what exactly makes a band "the greatest thing since the Beatles".

Baker describes their latest album, *Perverse* as a fusion between rock traditions and the techno revolution. Baker sees this as necessary.

"Rock music is so boring and so staid, and because it is getting worse day by day, we thought it would be great to show people that rock music needn't be relevant just to 20 years past." (It's not hard to hear the I-hate-Led Zeppelin-and-the-Black-Crowes-subtext here).

He says the reason the band chose the title for the album was because of the public perception of techno and rock music. "It's a perverse and unnatural thing for us to use technology to this extent and in a rock context".

Although he calls up, the techno/rock dichotomy, Baker explains that the line really isn't there, likening the techno revolution to Punk during the seventies. "Punk lasted four years, and changed the music world. I think techno has done the same in four months".

What distinguishes this album from previous efforts is that it was entirely recorded and produced on computers, using sampling and other MIDI technologies. It was actually made in lead singer Mike Edwards' bedroom, and then taken to studio on floppy disk, where it was digitally produced.

The immediate criticism from die-hard rock n' roll fans is that this dehumanizes the music. Baker responded "Absolute rubbish, you can't get the computer to write the album. The human element has to be there in the beginning. It was still created by humans".

He feels, to the contrary, that it is their most human sounding album, and that critics of new technologies, like those who attacked rock music in the fifties are just "running scared".

He explained that "Traditionalists are scared of it because they realize it's going to show up the fact that they have nothing to say. Computers thrive off ideas, they display whether you have ideas or not: garbage in, garbage out".

He continued "For a lot of musicians trading in the same old hackneyed phrases of Rock and Roll, the chance to work with a technology that will show up their faults makes them run back into that whole MTV unplugged nonsense. This idea of getting back to the roots of song writing though acoustic instruments is ridiculous, you can get back to the roots with a computer if you so choose".

Baker feels that the revolution of new technologies is here to stay, and isn't just a flash in the pan. "You can run away and stick your head in the sand and it will pass you by, or you can learn to live with it despite your reservations. Why don't they (the rest of the music world) have a go at integration. If you don't learn to live with it you will be swept away".

Although he clearly is enthusiastic about the music, he was a little hesitant to fully endorse techno culture, and the drugs surrounding it. "The whole rave thing is a youth phenomenon of our generation, but it isn't the only thing there".

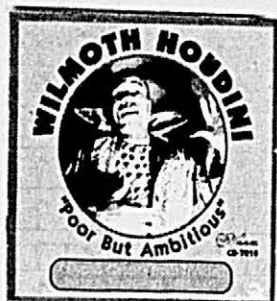
He cautioned against the use of ecstasy, a drug almost synonymous with the techno scene, echoing the sentiments of Moby, stating that they will kill it like they killed disco. "Not even being a rock band guarantees one safe drugs".

Baker is extremely enthusiastic about the possibilities new technologies are opening up and the direction they are taking music in. "Clearly, I love the music, like this new stuff out of Rotterdam (Holland) that peaks at 300 B.P.M.'s and is literally the sound of people smashing their heads against a wall until nothing but a bloody pulp remains". According to Baker "The heaviest metal pales in comparison".

He likened the myriad developments in the genre to a beam of light refracting all over the place. "The styles that develop are so diverse, from house to reggae to the integration of Indian Bhangra music. I think it's incredible".

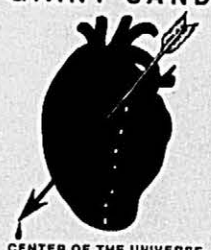
Baker echoes the same self-assured attitude of his bandmate, Edwards. Of course, their dialogue never strays far from the "We are the future of pop music" undercurrent. To see whether the music lives up to the hype, you can catch these fine lads in concert with housemasters Stereo M.C.'s at the Spectrum on April 12.

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rock - truman's water "spasm smash xxxoxox ox and ass" (homestead) - giant sand "center of the universe" (restless) - azalia snail "burnt sienna" (funky mushroom) - me mom and morgentaler "shiva space machine" (chooch) - phleg camp "ya'red far" (cargo) - american music club "mercury" (wea) - bliss "grafted to an elbow" (cargo) - pj harvey "rid of me" (island) - stuart moxham "signal path" (feels good all over/cargo) - television personalities "closer to god" (seed) •

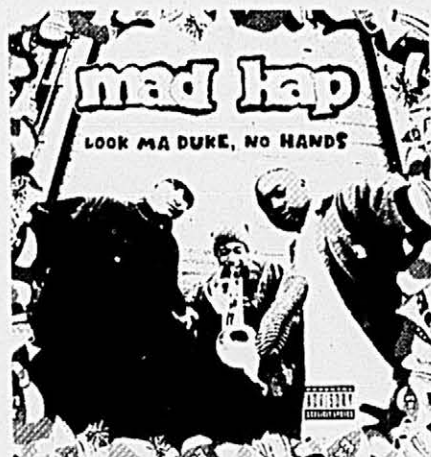
7" singles - laurels "hate me" (heparin) - jad fair "Short Stories" (ERL) - magnetic fields "long vermont roads" (harriet) • jazz - henry threadgill "too much sugar for a dime" (island) - joe henderson (verve) - jimmy scott "lost and found" (rhino) •

dance - shaggy "oh carolina" "12" (virgin) - jaydee "plastic dreams" (rs) - mad kap "look ma duke, no hands" (bmg) - monie love - "in a word or 2" (wea)

international - wilmoth houdini "poor but ambitious" (arhoolie) - zap mama "adventures in afropea 1" (luaka bop) - los muñequitos de matanzas

"rumba caliente 88/77" (qbadisc) - nanci griffiths "other voices other rooms" (wea) •

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compiled by Bryan Zuraw and Genevieve Heistek

DEPARTMENT OF ATHLETICS

1993 SUMMER RECREATION

From May 3 through August 21, the Department of Athletics of McGill University opens its doors to the general public. Memberships are required for all summer users, though full-time McGill students may take advantage of a reduced rate. Occasional users can avail themselves of day passes, and children are welcome when accompanied by an adult.

Memberships may be purchased for either the Currie Gym including its new pool, the Weston Pool, the Tennis Courts or the Molson Stadium Track. A Currie Gym membership includes use of the Molson Stadium Track. A combined membership is also available, granting access to all the athletics facilities.

The student rate applies to individuals who attended McGill on a full-time basis through the 1993 winter semester. To encourage family participation, special rates are available for spouses and children (up to 16 years of age) of gymnasium or tennis members.

Memberships are available in Office G3 of the Currie Gymnasium.
INFORMATION 398-7000

1993 SPRING AND SUMMER MEMBERSHIP FEES

	SPRING OR SUMMER SESSION	FULL SPRING AND SUMMER SESSIONS
GYMNASIUM MEMBERSHIP		
Full-time McGill Students	\$ 40.00	\$ 59.00
McGill Staff	53.00	79.00
General	63.00	94.00
Spouse	47.00	71.00
Children (6-15)	31.00	47.00
TENNIS MEMBERSHIP		
Full-time McGill Students	\$ 40.00	\$ 59.00
McGill Staff	63.00	100.00
General	75.00	120.00
Spouse	57.00	92.00
Children (6-15)	31.00	47.00
COMBINED MEMBERSHIP (TENNIS & GYM)		
Full-time McGill Students	\$ 63.00	\$ 100.00
McGill Staff	94.00	146.00
General	120.00	172.00
Spouse	89.00	135.00
Children (6-15)	52.00	78.00
MOLSON STADIUM TRACK (ONLY)		
Full-time McGill Students	\$ 16.00	\$ 23.00
General	21.00	32.00
WESTON POOL (SUMMER SESSION ONLY)		
Full-time McGill Students	\$ 26.00	
McGill Staff	40.00	
General	49.00	
Spouse	35.00	
Children (6-15)	19.00	
DAY PASSES & GUEST FEES		
6 visit pass	\$ 23.00	
Day pass gym/pool	\$ 5.00 (CHILDREN (6-15) \$2.00)	
Tennis Guest fee	\$ 5.00 per hour	

SPRING SESSION: MAY 3 TO JUNE 26
SUMMER SESSION: JUNE 28 TO AUGUST 21
(TENNIS & TRACK MEMBERSHIP EXTENDED TO AUGUST 31)

Through the dates of Summer Camp (Mon.-Fri., June 28-August 20, 08:45-15:30 hrs.), the Currie Gymnasium and Molson Stadium are available on a limited basis.

1. A spousal membership is available to anyone whose husband/wife has become a gym or tennis member during that session.
2. Children under the age of 14 must join with their parent(s).

(all prices include GST and QST)

PAY-AS-YOU-GO FITNESS

Through the spring and summer, the Department will be offering an exciting pay-as-you-go fitness program. The after work classes will feature Step Aerobics as well as the popular Total Workout. Both activities are designed for a total body workout.

Step Aerobics is a challenging low impact class centred around stepping onto an adjustable platform.

Total Workout is an upbeat, advanced high impact aerobics class.

SCHEDULE:

Step Aerobics Monday, Wednesday, Friday 17:30-18:30 hrs.
Total Workout Tuesday, Thursday 17:30-18:30 hrs.

COST:

Gymnasium Members \$1.60*/\$2.00/class
Non-Members \$4.00/class

Tickets go on sale in the lobby of the Sir Arthur Currie Gymnasium 30 minutes before class.

*Book of 10 tickets for \$16.00 purchased in advance.
(members only)

1993 SPRING AND SUMMER INSTRUCTIONAL PROGRAM

SESSION 1 — MAY 3—JUNE 25

COURSE	DAY	TIME	COST/ M/NM	# WKS/
AQUATICS				
YELLOW/ORANGE	SATURDAY	11:45 - 13:00	\$20/35	6
YELLOW/ORANGE/ RED/MAROON	TUESDAY	18:45 - 20:00	\$20/35	6
RED/MAROON/BLUE	SATURDAY	10:30 - 11:45	\$20/35	6
GREEN/BLUE/WHITE	SATURDAY	09:00 - 10:30	\$24/40	6
BRONZE CROSS	SATURDAY	12:00 - 13:00	\$48/68	8
(prerequisites Bronze Medalion & Junior Artificial Respiratory Certificate)				
BRONZE MEDALLION	WEDNESDAY	18:00 - 19:00	\$42/62	8
(prerequisites Life-Saving 1, 2, 3 or equivalent)				
AQUACISES	TUES & THURS	12:15 - 13:00	\$28/58	6
(Water Exercises)				
STROKE IMPROVEMENT	THURSDAY	19:00 - 20:00	\$20/35	6
SWIM FIT	WED & FRI	12:15 - 13:00	\$28/58	6
(lap swimming - cardio-respiratory endurance)				
SYNCHRO SWIM STAR PROGRAM	TUES & THURS	19:00 - 20:00	\$30/60	6
(Beginner to Advanced)				
WATER WALKING CLINICS	THURSDAY	18:00 - 19:00	\$15/20	2
(MAY 13 & 20)				
DANCE				
JAZZ I	TUES & THURS	18:00 - 19:30	\$50/80	7
JAZZ II	TUES & THURS	19:30 - 21:00	\$50/80	7
SOCIAL DANCE				
	MONDAY	18:30 - 19:45	\$35/52	7
	MONDAY	19:45 - 21:00	\$35/52	7
FITNESS				
ACTION AEROBICS	MON/WED/FRI	17:30 - 19:00	\$50/80	7
(Superfit)				
ACTION AEROBICS	MON & WED	12:15 - 13:15	\$35/65	7
(High/Low Impact)				
CARDIO FUNK	TUES & THURS	17:30 - 18:30	\$35/65	7
(Low Impact)				
LOW IMPACT (Advanced)	MON/WED/FRI	17:15 - 18:30	\$45/75	7
LOW IMPACT	TUES & THURS	12:15 - 13:15	\$35/65	7
(Step Aerobics)				
STEP AEROBICS	MON & WED	12:00 - 13:00	\$45/75	7
(Tues & Thurs)				
SUPER STEP AEROBICS	TUES & THURS	17:30 - 18:30	\$45/75	7
(Pay as You Go)*				
TOTAL WORKOUT	MON/WED/FRI	17:30 - 18:30	\$1.60* \$24	7
(Pay as You Go)*				
TOTAL WORKOUT	TUES & THURS	17:30 - 18:30	\$1.60* \$24	7
(Pay as You Go)*				
* Booklets of 10 Tickets for \$16.00 purchased in advance (members only).				
MARTIAL ARTS				
WOMEN'S SELF DEFENCE	WEDNESDAY	17:30 - 19:00	\$42/62	8
VARIA				
FENCING	TUESDAY	19:00 - 20:30	\$50/70	8
GOLF				
	MONDAY	12:00 - 13:30	\$45/60	6
	TUESDAY	17:30 - 19:00	\$45/60	6
	TUESDAY	19:00 - 20:30	\$45/60	6
GOLF				
	WEDNESDAY	18:00 - 19:30	\$45/60	6
	THURSDAY	17:15 - 18:45	\$45/60	6
	THURSDAY	18:45 - 20:15	\$45/60	6
	FRIDAY	12:30 - 14:00	\$45/60	6
	SATURDAY	09:00 - 10:30	\$45/60	6
YOGA				
CPR BASIC	WEDNESDAY	17:30 - 19:00	\$50/70	8
(MAY 8 & 15)				
CPR RE-CERT	SATURDAY	09:00 - 16:00	\$37/45	1
(MAY 15)				
BASIC FIRST AID	SATURDAY	09:00 - 16:00	\$85/90*	2
(MAY 29 & JUNE 5)				
* (Includes CPR Heart Saver)				
RACQUETS				
TENNIS INTRO	MONDAY	18:00 - 20:00	\$45/55	4
	WEDNESDAY	17:15 - 18:45	\$35/45	4
	WEDNESDAY	18:45 - 20:15	\$35/45	4
	THURSDAY	17:15 - 18:45	\$35/45	4
	FRIDAY	17:15 - 18:45	\$35/45	4
	FRIDAY	18:45 - 20:15	\$35/45	4
	SATURDAY	10:30 - 12:00	\$35/45	4
	SUNDAY	09:00 - 11:00	\$45/55	4
	TUES & THURS	18:45 - 20:15	\$65/85	4
TENNIS INTER				
	MONDAY	18:00 - 20:00	\$45/55	4
	TUESDAY	17:15 - 18:45	\$35/45	4
	WEDNESDAY	18:45 - 20:15	\$35/45	4
	FRIDAY	17:15 - 18:45	\$35/45	4
	SATURDAY	09:00 - 10:30	\$35/45	4
	SUNDAY	09:00 - 11:00	\$45/55	4
	TUES & THURS	18:45 - 20:15	\$65/85	4
TENNIS ADVANCED				
	WEDNESDAY	17:15 - 18:45	\$35/45	4
	FRIDAY	18:45 - 20:15	\$35/45	4
TENNIS JUNIOR STAR (6-14 YRS OLD)				
	MONDAY	16:00 - 17:15	\$30	4
	SATURDAY	12:00 - 13:15	\$30	4
	SUNDAY	11:00 - 12:15	\$30	4
	JUNE 21-25	18:00 - 20:00	\$55/67	1
TENNIS CLINIC				
STROKE DAYS	SATURDAY	16:00 - 17:00	\$5/7	
(Pay as You Go)				
SQUASH	MONDAY	17:30 - 18:30	\$35/50	6
	MONDAY	18:30 - 19:30	\$35/50	6
	TUESDAY	17:15 - 18:15	\$35/50	6
	TUESDAY	18:15 - 19:15	\$35/50	6

COURSE	DAY	TIME	COST/ M/NM	# WKS/
OUTDOOR PURSUITS				
EQUESTRIAN	WEDNESDAY	20:00 - 21:00	\$85/90	6
	SATURDAY	14:00 - 15:00	\$85/90	6
	SUNDAY	13:00 - 14:00	\$85/90	6
	SUNDAY	14:00 - 15:00	\$85/90	6
FLY FISHING	SATURDAY	09:00 - 15:30	\$35/40	1
	MAY 29	09:00 - 15:30	\$35/40	1
ROCK CLIMBING	SATURDAY	07:30 - 15:30	\$70/75	1
	MAY 15		\$40/45	1
CYCLING	SATURDAY		\$40/45	1
	MAY 15	LA ROUTES DES POMMES, P.Q.	\$40/45	1
	SATURDAY		\$40/45	1
	JUNE 12	SARANAC LAKE, N.Y.	\$35/40	1
HIKING	SATURDAY		\$35/40	1
	MAY 8	PITCH OFF MOUNTAIN, N.Y.	\$35/40	1
	SATURDAY		\$35/40	1
	JUNE 19	MONT CAMEL'S HUMP, VT.	\$35/40	1

SESSION II — JUNE 28—AUGUST 20

COURSE	DAY	TIME	COST/ M/NM	# WKS/
AQUATICS				
YELLOW/ORANGE	SATURDAY	11:45 - 13:00	\$20/35	6
RED/MAROON/BLUE	SATURDAY	10:30 - 11:45	\$20/35	6
GREEN/GRAY/WHITE	SATURDAY	09:00 - 10:30	\$24/40	6
AQUACISES (Water Exercises)	TUES & THURS	12:15 - 13:00	\$28/58	6
STROKE IMPROVEMENT	THURSDAY	18:30 - 19:30	\$20/35	6
SWIM FIT (lap swimming - cardio-respiratory endurance)	MON & WED	18:30 - 19:15	\$28/58	6
SYNCHRO SWIM STAR PROGRAM (Beginner to Advanced)	TUES & THURS	18:30 - 19:30	\$30/60	6
DANCE				
JAZZ	TUES & THURS	18:00 - 19:30	\$50/80	7
SOCIAL DANCE	MONDAY	18:30 - 19:45	\$35/52	7
	MONDAY	19:45 - 21:00	\$35/52	7
FITNESS				
ACTION AEROBICS (High/Low Impact)	MON & WED	12:15 - 13:15	\$35/65	7
LOW IMPACT (Advanced)	MON & WED	17:15 - 18:30	\$40/70	7
LOW IMPACT	TUES & THURS	17:30 - 18:30	\$35/65	7
STEP AEROBICS	TUES & THURS	12:15 - 13:15	\$45/75	7
	TUES & THURS	17:30 - 18:30	\$45/75	7
STEP (Pay as You Go)*	MON/WED/FRI	17:30 - 18:30	\$1.60*	
TOTAL WORKOUT (Pay as You Go)*	TUES & THURS	17:30 - 18:30	\$1.60*	
			\$24	
* Booklets of 10 Tickets for \$16.00 purchased in advance (members only).				
VARIA				
GOLF	TUESDAY	17:30 - 19:00	\$45/60	6
	TUESDAY	19:00 - 20:30	\$45/60	6
	WEDNESDAY	18:00 - 19:30	\$45/60	6
	THURSDAY	17:30 - 19:00	\$45/60	6
RACQUETS				
TENNIS INTRO	MONDAY	17:15 - 18:45	\$50/65	6
	WEDNESDAY	17:15 - 18:45	\$50/65	6
	FRIDAY	18:45 - 20:15	\$50/65	6
	SATURDAY	10:30 - 12:00	\$50/65	6
	SATURDAY	12:00 - 13:30	\$50/65	6
	SUNDAY	09:00 - 10:30	\$50/65	6
	TUES & THURS	17:15 - 18:45	\$99/130	6
	TUES & THURS	18:45 - 20:15	\$99/130	6
TENNIS INTRO II	WEDNESDAY	18:45 - 20:15	\$50/65	6
	FRIDAY	17:15 - 18:45	\$50/65	6
TENNIS INTER	MONDAY	18:45 - 20:15	\$50/65	6
	WEDNESDAY	17:15 - 18:45	\$50/65	6
	FRIDAY	17:15 - 18:45	\$50/65	6
	SATURDAY	10:30 - 12:00	\$50/65	6
	SATURDAY	12:00 - 13:30	\$50/65	6
	SUNDAY	09:00 - 10:30	\$50/65	6
	TUES & THURS	17:15 - 18:45	\$99/130	6
	TUES & THURS	18:45 - 20:15	\$99/130	6
TENNIS (Advanced)	TUESDAY	17:15 - 18:45	\$50/65	6
	THURSDAY	17:15 - 18:45	\$50/65	6
	SUNDAY	09:00 - 10:30	\$50/65	6
	WED & FRI	18:45 - 20:15	\$99/130	6
TENNIS JUNIOR STAR (6 - 14 YRS OLD)	SUNDAY	11:00 - 12:00	\$45	8
TENNIS JUNIOR STAR (6 - 14 YRS OLD)	TUES & THURS	16:00 - 17:00	\$90	8
STROKE DAYS (Pay as You Go)	SATURDAY	16:00 - 17:00	\$5/7	
SQUASH	TUESDAY	17:15 - 18:15	\$35/50	6
	TUESDAY	18:15 - 19:45	\$35/50	6
OUTDOOR PURSUITS				
EQUESTRIAN	WEDNESDAY	20:00 - 21:00	\$85/90	6
	SATURDAY	14:00 - 15:00	\$85/90	6
	SUNDAY	13:00 - 14:00	\$85/90	6
	SUNDAY	14:00 - 15:00	\$85/90	6
CYCLING	SATURDAY		\$40/45	1
	JULY 11	LAKE CHAMPLAIN, VT.		
	SATURDAY		\$40/45	1
	AUGUST 1	LAKE MEAPHREMAGOG, PQ.		
HIKING	SATURDAY		\$35/40	1
	JULY 31	MONT HUNGER, VT.		
	SATURDAY		\$35/40	1
	AUGUST 14	BLUEBERRY COBBLES, N.Y.		

Diverse ethnic origins

ART

Nouvelle perspectives • Centre interculturel Strathearn

BY ALISON JUNG

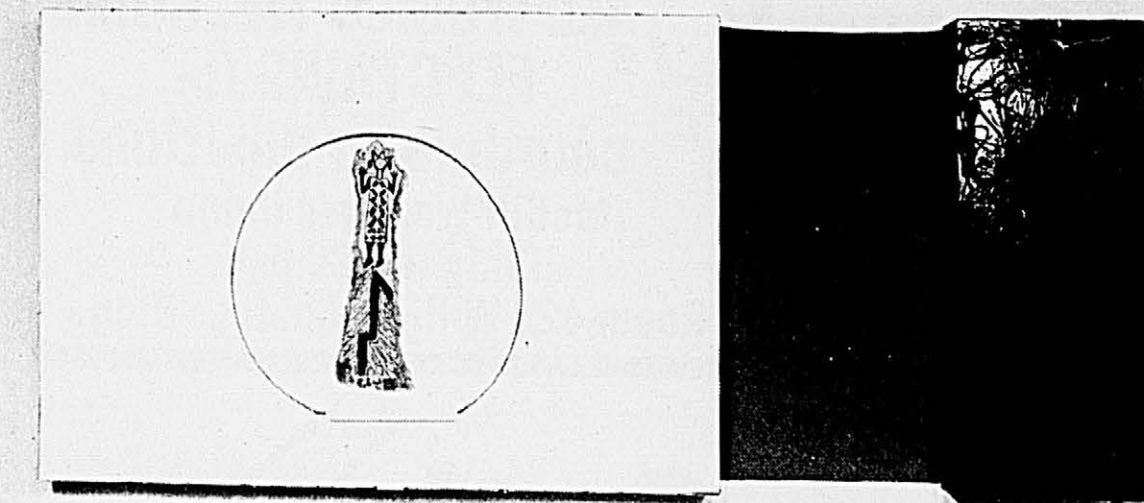
MULTICULTURALISM has been a policy carried over from the Trudeau era that makes nice bus advertisements but has not, in any effective way, trickled down to the grass roots level. The concept of multiculturalism is quickly becoming obsolete. It seems definable only by a few select "suits".

Ottawa, however, has gone to the trouble of proclaiming this week national intercultural week. To honour our diverse backgrounds, Le Centre interculturel Strathearn is hosting an exhibit appropriately titled, *Nouvelles perspectives-identités interculturelles*, which features works by artists of various origin who are now living and working in Montréal.

From such an exhibit one could expect works which attempt to reconcile the artists with their respective ethnic roots. A quick kaleidoscope of cultural influences that are inundating local art, the exhibition is a showcase of traditional crafts.

Well, the exhibit attempts to be everything to all people with luke-warm success. The only visible thread linking the works of the eleven artists is their diverse ethnic origin. In some ways, it's just another populist art exhibition.

Some works are overt expres-



Veran Pardeathan, *Circle One*, 1990

sions of the artist's cultural background. Veran Pardeathan, for example, has submitted *Circle One*, a relief installation of mixed media. The work utilizes traditional and easily identifiable symbols which provide expression of Pardeathan's Russian and Apache Indian roots.

Other works, such as *Communicable* by German born Susanne Oligschäger are

unapologetic "message" paintings. By using a series of outstretched hands to border her painting, Oligschäger's hope for a greater harmony between people is clear. "I'd like to give the world a Coke in perfect..." comes to mind.

The most striking piece of the exhibit is *Champion's Landing; Afterthoughts on the Picturesque*, by British native James Grant.

Despite its enigmatic title, the work consists of thirteen huge planks of wood which are hung from the ceiling. Each column contains a collage of wood chips, paper and cotton rolls which together offer a texture which tempt the viewer to touch (and there are no security guards...).

Since only one or, at the most, two pieces are shown by each artist, it becomes difficult for the

viewer to explore, with any degree depth, the ethnicities of the artists and their resulting influences on their works. This reality is at least partly accounted by the unfortunate lack of space made available for the exhibit.

The exhibition, however, does offer a glimpse at the diversity offered by Montréal's art community. The exhibit has many individual works that, separated from their task of celebrating interculturalism, are very good pieces regardless of any truth the viewer is to derive from them.

The works are more easily appreciated by the viewer if enjoyed on a purely aesthetic level, without trying to decipher the artists' ethnic backgrounds or influences. It is simplistic to think that everyone's ethnicity has a great impact on their piece. If, however, it is the artist's intention to celebrate his or her roots then it can provide an added layer to the work.

Nouvelles Perspectives-identités interculturelles is showing until May 2nd at Le Centre interculturel Strathearn on 3680 rue Jeanne-Mance. It is open Tuesday to Friday from 12h to 20h and admission is free.

Voltaire is alive and well in 1993

BY TROY MCGARRIGLE

"PIRATES, pillaging, murder, the Inquisition, lechery, big red sheep, sex and puppets — all is for the best," says Concordia Theatre student Morwyn Brebner about the upcoming production of *Voltaire's Candide* — based on the *Journals of Dr. Ralph*.

Candide, adapted by Brebner with Trevor Found, is an independent production project for these fourth year Concordia Theatre students.

"It is not just a student production," notes Brebner. "but has a very strong ensemble, with young professionals, and a very hot technician and designer."

"Production numbers, like 'Eldorado' and 'Atuo da-fe' include original choreography by Trina Eby and music by Dan Santarella.

When asked why she and director Trevor Found picked *Candide* to put on, Brebner replied that *Candide* was pertinent to what is happening right now.

"It's very relevant, and also hysterically funny. *Candide* deals with the triumph of actively searching for happiness over useless philosophizing. It is very anti-apathy, and it scorns the idea of uninvolvedness."

"The show is very fast paced. *Candide* moves faster than anything I've ever seen."

The adaptation has an interesting twist, with Voltaire being a character in the show, as if the show is happening in Voltaire's mind.

"There is a play within a play, with an adaption of The Marquis de Sade's *Justine*, including a production number called *The Banality of Evil*"

If this is not 'sufficient reason,' the play is FREE, and shows April 13, 14, 15 at the Concordia Theatre Department Graceland. Info 848-4747.

Shifting through the unsettled

by KRISTEN PETERSON

"Shift Magazine originated as a vehicle for the pose-baby boomers to define our own cultural values. We print stories and essays that are relevant to the concerns of the group that the mainstream media often derisively refers to as 'Generation X.' Shift shows our generation in all its complexity."

On paper, *Shift Magazine*, a Toronto publication by "young Canadians," presents itself as "the voice of an unsettled generation," giving us supposedly apathetic Gen-Xers a chance to perhaps debunk the stigma stacked against us. But *Shift* fails to reveal our uniqueness and our complexity. It only perpetuates the disturbing notion of the unsettled generation — ironically, the very people it supposedly represents.

Aesthetically, *Shift* is — for lack of a better word — pleasing. A tepid array of drawings, fiction, poetry and articles are neatly interspersed within its glossy black and white pages. Although very professional, the sleek, somewhat traditional, look is bland. Much to my dismay, the design proved indicative of the content to come.

For a publication supposedly representing my generation, *Shift* only features those who don't qualify. This spring's issue (vol. 1, no. 3) contains interviews with two Canadian novelists, Nino Ricci and Sarah Sheard.



Both are first-novel success stories — Ricci having won the Governor General's Award in 1990 for *Lives of the Saints*, and Sheard for gaining popularity with her second novel, *Swing Era*, and a cover on Toronto's independently weekly NOW. Due to the literary nature of the magazine, the interviews take on a literary focus in a once-innovative-now-an-obvious cop-out transcribed question and answer format. However, the novelists are not representative of our "unsettled" generation (too old, too settled).

Shift's five works of fiction are well-written, yet passive. The protagonists are generally disillusioned and frustrated, haunted by the past and daunted by the

present, let alone the future. And in the comic strip "Helicopter Seeds" by D. Bugatto (whose morose cynicism hardly reaches the realm of humour) describes the character James as "still falling, [having] spent the last three years bracing himself for the impact." The more I read, the more frustrated, depressed, and indeed "unsettled" I became.

As a forum for the voice of my generation — unsettled or not — *Shift* adds fodder to the apathetic post-baby boom generation theory. What magazine racks desperately need are publications which take an active stance at disproving the "Generation X" myth. Some creativity and originality would help.

the WATCHMEN
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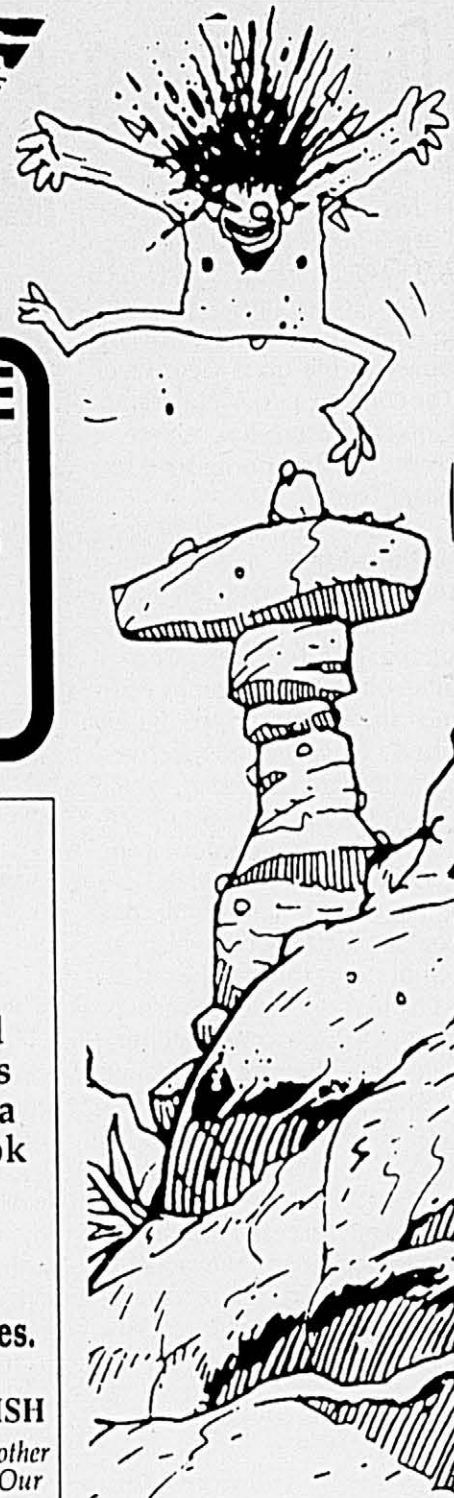
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14 - NOTICES

SOMA: Alternative Publication planting the seed of higher knowledge, to bring about new generation of thinking, seeking intelligent discourse of any nature. Max: 5 pages, deadline April 30. Include phone#. Submit to: SOMA; 8 Fenwick, Mill., H4X 1P4.

Manufacturing Consent: Noam Chomsky & the Media. A course in intellectual self-defence. CINEMA PARALLELE, 3682 St. Laurent, Friday, April 16th to Wednesday, April 21st, 9pm (also Sunday, 3 pm). 843-4725.

Easter Masses, Newman Centre, 3484 Peel, 398-4106. Holy Thursday 8PM, Good Friday 9PM followed by Reveillon, Dance, 4:45AM Climb up Mt. Royal. Easter Sunday 11AM.

Want to Talk? LBGM (Lesbians, Bisexuals, Gays of McGill) sponsors two discus-

sion groups at the Yellow Door, 3625 Aymer (above Milton) on Fridays. A coming out support group meets at 5:30, and a discussion group meets at 7. A great way to find out about yourself & others.

Myth: To give consent to sex once implies consent to sex forever.
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attitude. Perpetuating the myths= sexual assault. McGill Sexual Assault Centre 398-2700.

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THE
McGILL
DAILY

LAW & ORDER



True Confessions

FIRST-HAND ENCOUNTERS WITH THE STATE

JUST LIKE IN CHINA

My most memorable encounter with a police officer was in January 1991, after a protest against the Gulf War.

The protest was a rowdy, ending in a somewhat spontaneous visit to the American Consulate. At least one person was arrested for spray-painting a peace symbol over the United States coat of arms, or whatever it is.

After the guy spraypainted the symbol, a pile of cops — S.Q. — jumped on him, knocking protestors down as they charged through the crowd. In the mood we were in, we weren't going to tolerate any attacks like that.

We started hucking snow-balls at them. More cops rushed to the scene, one of the cars running a red light and getting into a very nasty accident.

The cops forcibly cleared us away from the consulate, and in the scuffle, I lost my scarf. After a few minutes, I tried to return to retrieve it.

We found our way blocked by one police officer, who was in a very bad mood. He was being harangued by another protestor. I'm not sure exactly what the context of the exchange was, but the general idea of what she was talking about was that cops in general were shitty human beings.

I asked if I could go down the street to the consulate to retrieve the scarf. The cop said that no one could go within the zone, but if I didn't mind his objections, I was free to go there.

I declined the offer.

"Why not?" he asked.

"Because you'll beat the shit out of me," I said. He then launched into a harangue of his own about how we were happy to defy the law when we outnumbered the cops, but once the cops were in the position of strength, we weren't quite so brave.

This didn't really strike me as a particular novel point, and I said so.

The cop got pink in the face and started ranting on about how we had no business questioning what the government was doing and that if we had been properly brought up like him, we would know better than to question the decisions made on our behalf by our elders.

"That's the same line of logic they must of used when they killed all those student demonstrators in China," I said.

"If we were in China," he replied, brandishing his billy club. "I would shove this right up your ass."

I decided the conversation was over.

BETTER THINGS

When I was a wee little frosh living in residence, a friend and I went over to the Royal Vic to steal some milk crates. Fairly routine. We went to the loading dock and grabbed six nice ones.

When we started to walk out, I saw a cop car. Mounties nonetheless. "Oh shit, cops," I exclaimed.

My friend reassured me. "They've got better things to do than bust us," he said. And he was right. They saw us and didn't even stop.

THE SECOND MISTAKE

In my junior year of high school, we went on a trip to suburban Washington, DC, to defend our school's honour. Our teacher was with us, and one night he took us to the station to ride Washington's beautiful subway system into the Nation's Capital.

Later on, we got kinda lost. So we decided to ask a cop. "We just came in from Virginia," we said when we asked directions.

"That was your first mistake," said the cop.

HOW?

One time I was at A.L. Van Houtte having a coffee with a friend. Two mounties were sitting at the next table, sitting back, chatting away. Their car was right outside.

Mounties are known to frequent A.L. Van Houtte. They never go to Dunikin' Donuts, and the MUC cops don't go to A.L. Van. Some kind of jurisdictional thing.

Anyhow, the guy who was working at the counter downstairs comes up to the two Mounties and says something about a phone call. The Mounties pick up their radio from the table and tap it to see what's wrong, and then start playing with the dials. They promptly got up and ran down to their car, interrupted from their break "to serve and protect".

I want to know, how did the dispatcher know where to call?

THINK OF THE DRAMA

The King of the Castle in South Carolina ain't the mayor or the governor, it's the Cop on Highway Patrol.

On a trip to Florida this winter, my driving companion, Sébastien, had the brilliant idea to buy a radar detector so that we could cruise through the States at over 90 mph without getting caught. "It's great, you just have to slow down as soon as the thing starts to beep," he said.

The problem is when it's three in the morning and you have been driving for over ten hours straight, the ability to respond quick enough to the panicked beep of the radar detector, suddenly disappears.

I woke up to the horrific sound of sirens, flashing lights and the ominous sight of a southern cop approaching our rented car. The cop told Sébastien that he had been going 93 mph in a 65 zone and that this would cost him \$115 U.S. in cash right then and there.

"I don't have that kind of cash now, we are just coming back from vacation," Sébastien told the cop.

"Well son, I guess you'll be spending the night in jail," responded the cop. Sébastien told the cop he needed to access a bank machine. "You be seein' a bank machine around here?" the cop sarcastically responded.

Then, before sauntering back to his car with that aggravating aura of self-confidence that all cops have, Sébastien was told that if he didn't come up with the cash by the time he finished writing the ticket, he would be incarcerated.

The search for \$115 in pockets, the glove compartment, the trunk, and the shoulder of the highway began at a furious pace. By the time the cop came back we had gathered \$105.51. The cop took the money but not before inspecting the insides of my wallet to make sure that I couldn't make the difference.

There was a bank machine that took Sébastien's Complexe Desjardins card a half mile up the road at Nowhere, S.C.

In retrospect my only regret is that Sébastien was not imprisoned. Think of the drama and the story that would have resulted! Sorry, Séb.

TRUE CONFESSIONS
CONTINUED ON PAGE 15...



The cop in your head

Control is the obsession of the state.

The only way the state knows to solve problems is control. Social problems? Make them illegal. Someone offending your ideas of sexual or racial purity? Send the marines.

Its biggest concern is that, no matter what it does, we be complacent enough to let it get away with it. If we try and speak up or resist its control, it'll throw a bureaucracy at us.

But this is Canada, and though those who control the state benefit from an amazing concentration of wealth, the democracy thing does get in the way. The state's more traditional weapons are blunted, and it has to be a tad subtle.

Often this just means keeping its barbarity out of the minds of its white middle class constituencies — which is to say, off the tv — while making sure those it's directed at don't have a chance to talk about it.

However, the most important strategy in the state's struggle to stay on top is to get you to be your own dictator.

The state is built on a denial of human creativity and community, because state control wouldn't work if you cared about your true potential, if you truly *liked* other people. The state's goal is to get their cops patrolling in our heads.

The cop in your head thinks about profit a lot. It likes filling out forms, identifies with numbers and eats shit food. It thinks voting is a great substitute for direct participation in decision-making.

The cop in your head has been convinced that law and

order are the foundations of human community and that crime (a racist code word) is a problem of anti-social individuals, not of a society where interpersonal relations have been damaged beyond repair and whole segments of society are left in dehumanizing and unliveable conditions.

The cop in your head is what keeps you from going on a rampage when you are forced to live in dehumanizing and unliveable conditions.

Without cops in their heads, the disenfranchised would never accept their situation and the privileged would refuse to be complicit in the oppression they benefit from.

This issue is an attempt to look at some of the ways the Canadian state and its private pals takes advantage of our mini-dictators, from its irrational criminalization of drugs to its nasty habit of coming down violently on those after the freedom to live life in their own style, with the culture of their choosing.

To the extent that people escape from the cops in their heads, it's usually in the context of one-on-one relationships, art or (sometimes) religion. But with the exception of art, those escapes are not a danger to those who control us. (Art, you'll notice, is something the state always views with suspicion.) Unless we escape from our personal dictators on a political level, we will remain vulnerable to the state's control fetish.

Remember: Canada is not just a democracy. It's also a dictatorship with 26 million dictators.

Dan Robins

LAW & ORDER

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THE MCGILL DAILY

THURSDAY, APRIL 8, 1993

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14. We hear from the New Liberation News Service about white supremacist infiltration of police departments and the military in the U.S., in **Cops and the Klan**.

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A trip to the cop shop

In the interests of giving the cops a chance to speak for themselves, two Daily reporters secured interviews with officers in two of Montréal's most notoriously evil stations, 25 (remember Sex Garage?) and 15.

John Saunders, a white man, just walked right in to Station 25 and found himself talking to Claude Cotois of the youth squad. On the other hand, Melanie Newton, a Black woman, was given the runaround for several days before anyone agreed to speak to me. Eventually, I got an appointment with Paul Vidal, the public relations officer for Station 15.

The following is a merger of the two interviews.

BY MELANIE NEWTON AND JOHN SAUNDERS

Daily: How do you think the Montréal community perceives the police today?

Cotois: Very well, to my knowledge. There'll always be someone saying the police are doing so-and-so, but here in the MUC, I think we've got good credibility.

Vidal: Generally I think that they are satisfied with the work we do. The Montréal community thinks that their police force is doing a good job, and we try to do the best we can.

The MUC police force is predominantly white and male. Do you think that there is any problem of cultural insensitivity within the force?

Vidal: Certainly. We have to address the fact that Montréal is becoming a more multicultural city. Like you said, the MUC police department is mostly white, male.

What we have done is to install a program to make the police more understanding of different cultural aspects of the city. We're more and more with different ethnic groups. We have to understand their way of living, their way of thinking, what they went through in their own countries before they came to Montréal. But it takes time. I believe that the MUC police force is making a good effort to try to change that problem of cultural insensitivity.

Is there any sort of cultural education program for those who are in training for entry into the MUC police force?

Vidal: There is a program for sure. And also after they enter the force there are programs to educate members of the force. People would come over from the groups to talk to us, to explain their situation. So it's been done and it should continue for a while.

To the best of your knowledge, what percentage of the MUC police force are people of colour? What percentage are women?

Cotois: About twelve Black people. One girl, so that's thirteen approximately.

There may be some I can't think of, I don't know. There's a lot of Italians though, Greeks, we've got a few Vietnamese now, we've got a lot of Germans. But Blacks, no, about 12 or 13 — they don't have any applicants.

Vidal: Well, I can't give you an exact percentage, but I know that there are 9 Blacks on the MUC police force. People of colour in general, I don't know. There are also about 480 women on the force.

How big is the MUC police force?

Vidal: Roughly 3900-4000 policemen.

Do you think there is discrimination against people of colour who want to enter the force?

Vidal: No. We have a lot of Italians and Greeks who have joined the force recently. The problem is that people want to join but they don't have the right qualifications.

Just recently, There were some Russians who wanted to join the force but they weren't Canadian citizens. There is interest in the Black community. The force is very open but everyone must go through the same proceedings. You must have schooling, go through training and be a citizen.

Cotois: No. I would even say to the contrary, as for hiring. There's discrimination against white, French-speaking people. That's normal. If one Black candidate comes through the system, he'll be the first one, that's for sure.

It's still a problem because ethnoculturals are, except for the Asian part, not very good in French. And you won't get into the police force in Montréal if you don't speak French. It's simple.

It takes three years in Cégep to be a cop, so you've got to be very devoted. That's the persistence I don't think other communities have. We have it with the Italians and the Greeks, because they went to our schools, they know what it takes to go there.

Sometimes other communities, like the Chinese, are very good at it and they would like to do it and they always work very hard. But they don't want to do four

years to be a cop. If they take four years, they want to be a doctor. It's that simple.

Do you think there's any discrimination against women on the force?

Vidal: No. We have about 480 women on the force. For example, 7 or 8 years ago if you have 5 women in a group of 500 men you had alot. Now, in a group of 100 new recruits you might find 25 or 30 women coming into the force.

Cotois: No. No, cause we've got alot now. Of course, the first woman was looked at as a woman, but now a woman policeman is normal.

How do you think that relationship between the police and the Black community could be improved? Do you think it needs improving?

Vidal: Certainly. I think the way to do it would be to talk to each other, and understand each other. Two groups that don't talk to each other don't understand each other. We have to realize that we have to meet each other in the middle.

Do you think that relations between the police and the Black community could be improved if there were more black officers on the force?

Vidal: I'm not sure that its the amount of Black police officers that will bring the change. We have to change the way in which each group sees things, rather than increasing the numbers.

Cotois: Of course. And the few Black officers that we do have, they get along very well with their people and it's very useful to us. We're trying to recruit as many as we can, but we don't get that many applicants — and when we do, they don't pass. This is one of the worst problems that we have. We thought they would come more to us to try to be policemen, but they don't. They're not ready, I think.

Is the same thing true of gays and lesbians on the force? Are there many?

Vidal: I... I don't know [laughs]. There probably are, I don't know. But again I don't think that the problem can be solved by numbers. You've got to remember that multiculturalism and homosexuals are a relatively new thing in Montréal. It's only during the last 10 years that we have had so many different groups in Montréal.

Cotois: I don't think anyone would apply to the Montréal police department or any other police department stating that he's gay beforehand, just for the fun of it, you know. I don't think someone would say, I'm a homosexual man and I'm gonna get into the police force to prove a point. It's not even asked, you know.

In your opinion, how would the other officers here react to the introduction of an admittedly gay man or woman to the force?

Vidal: I don't think there would be any reaction. Actually, at this station, we had a man and a woman who admitted that they were homosexual, and there were, well, a surprised reaction at the beginning. But it was a matter of days. After a few days there was no reaction at all. But it doesn't matter if you're homosexual. When you're in uniform so long as you're doing your job that's all that matters.

Cotois: I'm sure there are some. It's quite hidden. I don't think anybody would ever say [that they were queer].

In the past year there have been two shootings of Black men by the police. Do you think they were justified?

Vidal: I really don't know, it was not in our district. What I know read in the paper like everybody else. So I can't really say, because I don't know the details of what happened.

Cotois: Of course they were [justified]. They were only mistakes. Maybe mistakes made by a policeman, but they're still only mistakes. And in these two cases, to my knowledge, both of the guys were people who were wanted for something. So maybe there was an abuse of force, the Marcellus François one was an abuse of force, a mistaken person. But he was still one of the gang — we didn't shoot someone who was passing on the other side of the street because he was Black.

How do you interpret the role of the police?

Vidal: It is to make sure that people respect and observe the law, which I think we do. No matter what race or religion you are, whether you're a man or a woman, you have to respect the law.

We didn't do the law, we are just here to preserve it. You have to understand that a police department is a reflection of the society. There are about 4000 men working here. There are very good cops and there are very bad cops. I think everybody tries overall to do a good job. I will tell you that most of the guys on the force are doing a very good job and are giving 110 percent.

Pornography? Yum!

ATTACK OF THE KILLER C-PODS

BY REBECCA HANDFORD

So the Coalition to Protect Our Daughters has decided to save us all from the inherent evils of seeing naked breasts while buying our beef jerky and smokes.

This Ontario-based group (hereafter called C-POD) and a bunch of their friends are taking a number of small businesses to the provincial human rights commission for displaying soft pornography magazines on their shelves.

C-POD decided to go after independent businesses, some owned by recent immigrant families, presumably because a fight against one of the mega-chains, such as Mac's Milk or 7-11 would be too costly and drawn out. By starting small, this case could set a precedent quickly and decisively.

Now, anybody who has gone into an Ontario grocery store, let alone one of those fabulous "look but don't touch" beer stores, knows the kind of morality at work in that great central Canadian province: high on 'fifties-style puritanism, low on zany wildness.

The most graphic thing allowed on porn covers are pictures of tits and bums, with the occasional (obscured) picture of two grown people having sex. To me, this case smacks less of feminist ide-

als and more of the kind of paternalistic "protection" of women's delicate sensibilities I'm used to seeing in Victorian medical textbooks.

But the details of this case, I think, are less important than what it represents: a playing out of that old pornography debate. What, exactly, is pornography? Is it a "good" thing or is it Satan incarnate?

Anti-porn crusaders say that although the legal system was set up for and by men, created to help rich people, etc., etc., the situation is so desperate that we have to work with what we've got. They say that anti-porn legislation, although always used first against lesbian and gay porn, will "liberate" fags and dykes from being sexually abused.

They say that women who protest anti-porn laws, who look for alternative sexually explicit material, who choose to work in the sex trade are either impoverished victims or deluded supporters of patriarchy.

They say that young women will realize their mistake in not supporting anti-porn movements when they have to deal with all the abuse, violence and rape that will result

from pornography in the years ahead.

THE UNKNOWN

All of these arguments create an image of a moral battle between the defenders of women and the great patriarchal machine. They play upon our fears: fear of attack, fear of the unknown, both sexuality and violence, fear of facing male hatred. They offer us instead a safe wall of legislation and puritan morality that they say we must enforce before it becomes too late. The problem with C-POD's case is that, yet again, it relies on the state,

a system which has done nothing but undermine women's lives in all kinds of ways, to "protect" us from the unknown bad guys (and girls).

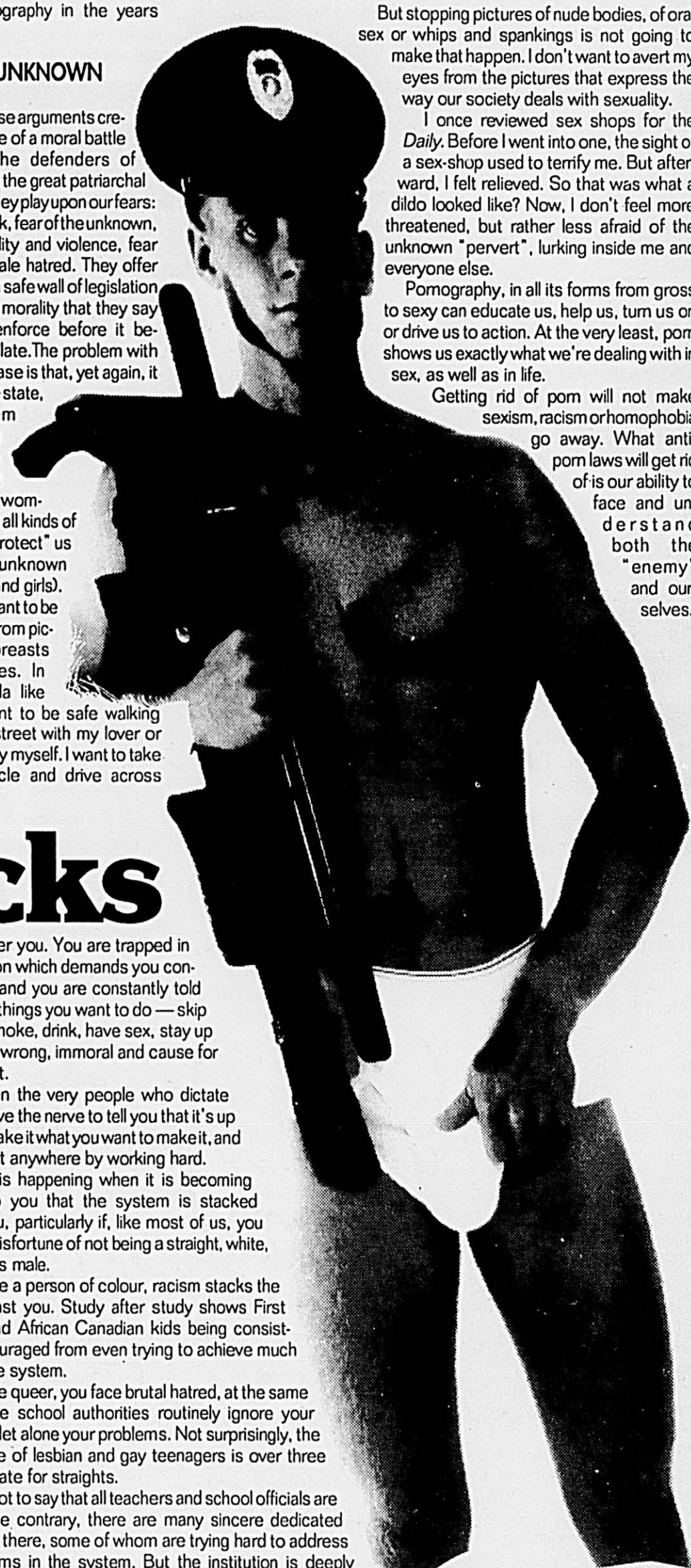
I don't want to be protected from pictures of breasts and penises. In fact, I kinda like them. I want to be safe walking down the street with my lover or friends or by myself. I want to take a motorcycle and drive across Canada.

But stopping pictures of nude bodies, of oral sex or whips and spankings is not going to make that happen. I don't want to avert my eyes from the pictures that express the way our society deals with sexuality.

I once reviewed sex shops for the *Daily*. Before I went into one, the sight of a sex-shop used to terrify me. But afterward, I felt relieved. So that was what a dildo looked like? Now, I don't feel more threatened, but rather less afraid of the unknown "pervert", lurking inside me and everyone else.

Pornography, in all its forms from gross to sexy can educate us, help us, turn us on or drive us to action. At the very least, porn shows us exactly what we're dealing with in sex, as well as in life.

Getting rid of porn will not make sexism, racism or homophobia go away. What anti-porn laws will get rid of is our ability to face and understand both the "enemy" and ourselves.



School sucks

BY FIONA MCCAWE

An acquaintance of mine who does a lot of civil disobedience once told me about his high-school reunion. Meeting his teachers and former schoolmates in this suburban school, he enjoyed himself by regaling them with tales of the times he'd gone to jail for various causes.

"When I was in high school, I used to think it was like jail," he told them. "Now I've been to jail, I find that I was exactly right."

Was he exaggerating? Probably to some extent, but there are a lot of ways in which he was right. For one thing, jail buildings do look an awful lot like schools. For another thing, the whole structure of the institutions is much the same — your life is governed by arbitrary rules, and you are supposed to be educated so you can go and be a responsible citizen in the "real world".

This kind of education isn't just about teaching people facts and ideas, it's also about teaching people to adapt to a certain social environment, an environment where one person is in charge and decides how good you are.

And making it in this environment, as anyone cruising through university knows, has more to do with giving the teacher what s/he wants that actually being intelligent and knowing stuff. It's all about getting domesticated.

How well you can get along in school often has more to do with how you deal with the environment than your intellectual abilities. And how well you cope with the setting often depends on who you are.

Of course, if you are in high school, you are likely to be between the ages of 13 and 16. It's safe to assume you are likely to be less than sure of who you are.

It is interesting to note that a major reason for young people's misery and rage — a general sense of powerlessness — is what the school system is designed to reinforce. You're not supposed to think for yourself in school — you're supposed to follow orders.

If you're 14 or 15, your parents and teachers have extraordinary

powers over you. You are trapped in an institution which demands you conform to it, and you are constantly told that all the things you want to do — skip classes, smoke, drink, have sex, stay up late — are wrong, immoral and cause for punishment.

And then the very people who dictate your life have the nerve to tell you that it's up to you to make it what you want to make it, and you can get anywhere by working hard.

All this is happening when it is becoming obvious to you that the system is stacked against you, particularly if, like most of us, you have the misfortune of not being a straight, white, middle-class male.

If you are a person of colour, racism stacks the odds against you. Study after study shows First Nations and African Canadian kids being consistently discouraged from even trying to achieve much through the system.

If you are queer, you face brutal hatred, at the same time as the school authorities routinely ignore your existence, let alone your problems. Not surprisingly, the suicide rate of lesbian and gay teenagers is over three times the rate for straights.

This is not to say that all teachers and school officials are evil. On the contrary, there are many sincere dedicated people out there, some of whom are trying hard to address the problems in the system. But the institution is deeply flawed, and it will take more than a few talented individuals to change it.

But look on the bright side, at least you graduate.

The Coalition to Protect Our Daughters looks to the long rod of justice.

Women and the boys in blue

WOMEN CHARGE POLICE WITH FIRST DEGREE NEGLIGENCE

BY MELANIE NEWTON

During a meeting last week of Shakti, McGill's collective of women of colour, we shared stories of our experiences — and the experiences of other women we knew — with the Montréal police.

As a Black woman, I try to keep far away from the almost entirely white, male police, and I have personally had no experiences — either good or bad — with them.

COPS NO HELP

But I related to them the story of a friend of mine, whom I will call Ann. What came out was yet another story about the negligent attitude of the Montréal Police, and the reaction of the women in the room reflected a sentiment which is held by more and more women in the urban community — we are fed up with being fucked around by the cops.

Ann's story began last year,

when an unknown man first began stalking her. Since then he has made repeated attempts to break into her home.

"What do you want us to do, call the police 'cause there's a guy sitting outside your window? If this guy's stupid enough to sit out there in the cold, let him." — 911

The first time he tried to break into her apartment, Ann was reluctant to call the police. When he tried again, threatening her with a knife and writing obscene messages on the walls of her building, she finally called the police.

She made sure that a friend was present to "see how the police would handle it. I wasn't about to take any chances because I heard how the MUC police

work and I wanted them to take me seriously."

On their arrival, the police refused to take her statement in English, making her translate everything that the stalker had said and written into French. "They

wrote things down that did not mean what he had told me... that upset me."

Not long after that, the stalker confronted her in the street. "He attacked me from behind. I started yelling for help because there were people walking in the street. No one helped me, no one did anything. I kicked him in the groin and I ran. I called the police to add to the report. This was a physical assault, and they could actually

do something. But no one got in touch with me, no one."

Ann had asked for police protection but had been turned down. The reason given was that the police lacked the "manpower" for such things, and even if they had it, they had far more important things to do.

911 was no help either. Ann called them on two separate occasions, when she discovered the man sitting outside her window, and she was afraid he would try to get into her room.

"When I said I wanted to have police here the guy from 911 actually laughed at me. He said, 'What do you want us to do, call the police 'cause there's a guy sitting outside your window? If this guy's stupid enough to sit out there in the cold, let him.'"

APPARENT INDIFFERENCE

In response to this, the women of Shakti came up with the idea of organizing their own stake out to protect Ann. "This could eventually be a matter of life and death.

What the hell could be more important than that?"

Even though the discussion began as a simple show of solidarity with Ann, we acknowledged that the problem was much bigger than just one person. We agreed that if we wanted to get anything done, women would have to get together start looking out for each other.

We agreed that women needed to get together as a community to challenge the police, to make sure that our concerns were not ignored. Someone also suggested that, since police surveillance in the McGill ghetto had failed to check the rise in violence in the area, women should make an organized effort to patrol the streets of the ghetto.

Although it was generally agreed that programs such as Walk Safe were absolutely necessary, we criticized McGill's lack of emphasis on teaching women the most effective ways to protect themselves.

Even though lessons in self-defense are offered at McGill, many students, like Ann, are not aware of their existence. This is because such lessons do not get the kind of publicity given to recognized Student's Society organizations.

Walk Safe's policy of treating the issue of violence against women as an apolitical subject was also criticized.

"Nearly 92 percent of attacks on women occur at home," said one member of the group. "Where is Walk Safe then? Walk Safe is a band-aid, and the Sexual Assault Centre can only help you deal with things after they've happened. What women need is something preventative. They have to learn how to take care of themselves."

We also raised the question of just how effective demonstrations against violence can be if they are not followed up by serious action. "Assembling once a year to protest the violence can't solve the problem," said one woman. "Acts of violence against women occur everyday, and it should be addressed on a daily basis."

It is a telling indictment of our society when those whom we look to for protection cannot be relied upon to be there when we need them. Ann's story was only one of many told at the meeting, stories that reflect the apparent indifference of Montréal police to the issue of violence against women.

As one Shakti member put it, "There is no point in depending on the police anymore. They have no regard for female rights. A woman has to get killed before they'll take her seriously. I'm sick and tired of being the victim. If we want to protect ourselves, we have to take matters into our own hands."

Queers chat with Montréal cops

BY KRISTIN CAHILL

About a month ago, Montréal police finally acknowledged the existence of a problem that the gay community had known about for a long time — there were gay men being murdered within the borders of Station 33, the police station that "serves and protects" the gay village.

In late February, the police department held a meeting to improve relations with the gay community and work with them to solve the problem of these murders.

At the meeting, Lesbians and Gays Against Violence (LGV) said the issues concerning the MUC's relationship with the gay community were not confined to Station 33, and requested a meeting with Chief of Police Alain St-Germain and MUC chair Michel Hamelin.

At this March 15 meeting, the LGV had a list of specific demands.

They told police to stop persecuting gays and lesbians for expressing their sexuality, asked for access to police records to see how much homophobia was an issue in violent crimes, and brought up the issue of gays and lesbians who were cops.

The LGV claims that gays and lesbians are constantly hassled

by police for acts like same-sex dancing and kissing in public. The police denied this was a problem, reminding the LGV that lewd behavior in public is illegal.

The LGV countered that if

there might be young people in these saunas and that it might be dangerous.

The LGV observed that since everyone had to leave their clothes at the door, there was no way that anyone could carry a knife or anything else that might

violence as they occurred, because the MUC can't put more police on the streets of the gay village without the statistics to back them up.

The LGV agreed that violent crimes should be reported, but said the police should revise their system of dealing with these situations.

As of now, homophobia is not recognized as a cause of violent crime, so those which occur because of homophobia are usually written up in police reports as robberies.

The cops maintained that the issue of how gay and lesbian police dealt with their profession in relation to their sexual orientation was a private one. The LGV agreed.

Michael Hendricks said that the meeting was "interesting and myth-breaking for both sides" and that a certain amount of "mutual understanding" was attained between the two sides of the meeting.

Not only did the MUC police get to see queers in the flesh, but the gays and lesbians in the meeting realized that not all cops are jelly-donut-dribbling, illiterate in-breds after all.

Another meeting will be held in April, at which the MUC will present specific answers to LGV demands.



Hamelin was confronted by police while he was making out with his wife on the Mountain, he would be told to go home, while a gay couple would be arrested. Hamelin admitted that this was true.

The police were also confronted about the constant raids that are made by police on gay saunas. When asked why the gay saunas and never the boarding houses on Ste-Catherine's were raided, the police responded that

be dangerous, and that no one who frequented the saunas was under-age.

The LGV called the police raids "extremely demoralizing".

"The gay saunas and bars are gay spaces, in a world where all the public space belongs to heterosexuals," said LGV treasurer Michael Hendricks.

The police said that gays under-report violent crimes against them. They urged the gay community to report incidents of

Police brutality in Montréal

COPS NEED TO WIN TRUST, SAY ACTIVISTS

BY CHERIE PAYNE

"We all know about the police brutality here in Montréal. There have been five people from the black community shot dead. The problem is that these police officers have seen no redress to date. The question that needs to be addressed is: How, in a 'democratic and free' society, could this happen?"

"Every article dealing with the issue of police brutality against the black community shies away from this issue, but it is precisely this question [of why no action has been taken against the officers] that needs to be addressed."

This is what Alfie Roberts, a community activist in Montréal, told the *Daily* about the rash of police killings of blacks that has occurred in the past few years.

Roberts went further, saying: "If such injustices had occurred in Beijing or Havana, the press would never have let us forget it."

Om Bristol, a mentor for youth in Little Burgundy, told the *Daily* that in his estimation, the real problem is how desensitized the public is becoming to police brutality.

"I have been dealing with young people, 16 and 17 year olds, who have had to deal with the police," he said. "To them, police harassment is a part of life. For them, eating, sleeping, and being harassed by the police is a daily and routine occurrence. They joke about it, and when they hear about police shootings, they don't find it strange. After all, the killings have been going on since they were children, 10 and 11 years old."

Bristol feels the press should be pressuring the police to do something concrete to improve their relationship with the community.

"Police have been saying that they are interested in improving relations between themselves and the community. However, the mindsets of these youth have been established. The police cannot force change through picnics and other superficial proposals."

"They need to start with elementary school children whose preconceived notions of the police may not be permanent. And they need to continue their work with this generation right through their teenage years."

Bristol cited L.A. as a city with a model program for dealing with poor relations between the community and its force.

"There is a very good programme in L.A. right now which targets non-white ethnic groups and it encourages them to work with the police. These youth are hired by the LAPD to work as

junior officers at public events. This way young men and women can learn about the police force and the law. Perhaps they'll even learn to trust it more," he said.

NOT TO BE TRUSTED

Trust is a key issue according to Theresa Kennedy, the lawyer for "Easy" Fletcher, a young black man who was killed by police last year.

"In this instance, the coroner's report showed clearly that Fletcher had been shot in his right ear, *one inch down the ear canal*. There is no way that that kind of shot could have been made by an officer who was panicking or fearing for his life," Kennedy asserted.

"What is so distressing is that I have witnesses who say that they saw Fletcher being beaten by police over the head with what appeared to be clubs. But they are afraid of the police force, and are reluctant to speak out against it."

Kennedy believes that if trust could be built up between the police department and the community, this sort of thing would not happen.

"My discussions with Fletcher show that he was comfortable with the police, and that he was used to coming to them with complaints and requests. He was not intimidated by them," Kennedy emphasized.

According to Kennedy, Fletcher's death has only reinforced to the community that the police are not to be trusted.

"I don't know how they do it!" she exclaimed. "The evidence is clear, and still the police get away with these crimes. What is worse, is that they are supported by their institution. If there are bad apples in the police force, they should be cleared out, not protected."

Kennedy, like Roberts and Bristol, encourage the media to keep the pressure on the police force, not just to stop brutality, but to ensure that today's youth can feel safe in their neighborhoods, and to see that irresponsible police are dealt with.

Cops: Killers Plus

BY ALEX ROSLIN

A lot has changed in the police department in the nearly two years since Marcellus François was killed in a bungled SWAT team operation. Sure, the department may still have under half a dozen officers of African descent. And sure, the odd Black man still gets shot.

But a new style of thinking was triggered in Québec's law-and-order machinery by that fateful shooting. The fact is, cops are more than just killers now. They are killers with a smiling face.

The shooting of Marcellus François caused a mini-crisis in Montréal's police force, more so than any previous or subsequent shooting of a Black man. Large demonstrations against police racism erupted in the streets of Montréal. Police chief Alain St-Germain reluctantly yielded to tremendous pressure to rebuke junior police officers, because of both the killing and racist comments some officers had made on police radio while following François' car.

The Montréal Urban Community started work on a number of programs to improve police-black relations, especially its much-vaunted *Plan d'action* released last summer.

On other levels, Black community group leaders decided they could capitalize on the anger in their community by running for political office. Leith Hamilton, then-president of the Black Community Council of Québec, ran for city council in the fall of 1991 under the banner of Mayor Jean Doré's Montréal Citizens' Movement. Other Black community activists started making important links with the provincial Liberal Party and Ministry of Cultural Communities and Immigration.

On their own terms, the success of these efforts was mixed. Hamilton was thoroughly vanquished in his by-election bid in NDG. The links with the Liberal Party paid off last week when the Québec government announced a \$1-million loan fund to promote economic development in Montréal's Black communities. But the loan fund has been under fire for months by community members who say the community is not being given enough information about the money and that adequate measures have not been taken to prevent favouritism in the distribution of the \$1 million.

Beyond that, it's not that much money. A few hundred white residents of Oka got 15 times more from the Sûreté du Québec be-

BY ANY MEANS NECESSARY



WE WILL CONTROL YOU

cause of the "trauma" they suffered during the Oka crisis.

What's more, in terms of stopping police violence, the efforts failed miserably. Since François was killed, two more Black men have died at the hands of the police, and a third had his left lung shot out in a St-Henri rooming house two months ago.

The police department has certainly changed in the last two years. But not in a way that would stop the shootings. At the same time as senior levels of the police force learned politically correct styles of putting a smiling face on a fundamentally racist police force, junior officers were moving in the other direction.

A recent study revealed that a majority of junior cops resent even the force's limited racial-sensitivity courses. And half the force turned out at a protest last year to denounce their own police chief for his mild rebuke to the SWAT team over the François shooting.

The most important structural change in the force has not been to hire more minority officers, but to place a new emphasis on

"community policing". At first, the idea seems progressive. Cops will wander about in the neighbourhood, helping senior citizens make it across the street. They'll get to know you.

But if you live in Little Burgundy, the idea is nothing new. Police Lieutenant Pablo Palacios embodies the model of the Community Police Man. He hung out in the neighbourhood, knew people — and look where it landed him.

The subject of an award-winning Newswatch inquiry due to his "controversial tactics", Palacios has been linked to two mysterious deaths of black men formerly involved in drug dealing, and is now up on two ethics complaints for entering a Little Burgundy apartment without a search warrant.

In a curious move last week, Palacios led a police raid on the home of one of the complainants and now claims he found cocaine there, a claim the woman disputes.

Palacios is living proof that the police force is about more than killing people. It's about terrorizing people in their neighbourhoods, and then killing them.

The Oka Inc

BY KRISTIN ANDREWS

In 1781, eleven chiefs of the First Nations gathered to assert their right to land which the Sulpician mission claimed as its seigneurie. The Mohawks called the land Oka. According to a 1974 history thesis by Claude Pariseau, these chiefs presented a Wampum, a long belt covered with symbolic design.

They explained the design in this way: "the two dogs at either end guard the limits of our land. And if someone wants to trouble our ownership, the dogs must warn us by barking; and this is what they have been doing for three years." By this (conservative) calculation, the dogs have now been barking for 215 years.

OKA: TWO CENTURIES LATER

On January 18, Coroner Guy Gilbert opened an inquest into the death of Corporal Marcel Lemay. Lemay was shot and killed during the Surêté du Québec (SQ) raid on the Oka barricade in July of 1990.

But for many people, the important question to be determined at the inquest is not "Who shot Lemay?" The inquest will bring to light a history of SQ harassment of Native people, and a government which was complicit in allowing an armed invasion of Oka that was both illegal and unnecessary.

Tensions between Native people and the SQ have been mounting steadily since the early '80s. Pierre Lepage told the inquest on March 9. Lepage prepared a document called "A Collective Shock" for the Québec Human Rights Commission, in which he details a number of complaints of physical and verbal abuse of Native people on the part of the SQ, both before and after what Kanehsatake residents call the SQ crisis.

While four complaints of police brutality were submitted after the 1990 Oka conflict, the Police Ethics Commissioner refused to address any of them because they were received after a new Police Act came into effect, Lepage wrote.

Thirty-nine officers were set to appear before the Police Ethics Board to address concerns about improper conduct during the Oka raid. Their case was thrown out this January on a technicality.

But the SQ did not act alone when they went into Oka on July 11. "The decision for the raid was taken at the very highest level of government, in conjunction with Robert Bourassa," said Jim Duff, a reporter for CJAD radio. Duff has covered First Nations issues for twenty years.

"It was a preemptive strike. They were trying to break the back of the Mohawk buildup," he said.

"This was a civil dispute, over land," said Robert Corriveau, the lawyer representing the Mohawks at the inquest. "The use of force was so disproportionate to the protests. This shows what happens when you abandon a political process and go for the police option."

SO WHO DID SHOOT LEMAY?

"I don't think that a Mohawk bullet shot Lemay," said Duff, who was behind the barricades at Oka on July 11. "I know two things. The SQ opened fire, and they were using live ammunition."

Deborah Etienne, a Kanehsatake resident who was also at the barricades, agrees. Etienne's testimony at the inquest forced the SQ to admit, for the first time, that they did indeed shoot their guns during the confrontation on July 11, 1990.

In January, three SQ officers testified that they shot into the air, using only blanks.

Etienne produced photographs of trees and of the boards on a nearby lacrosse court which were both riddled with bullets at chest level. The trees were in the SQ's direct line of fire.

"They were shooting straight at the people. If the media hadn't been there, I think a lot of us would be dead now," Etienne said.

Etienne accused the SQ of perjury. "They lied about the guns. They lied about the bullets. They lied about how many officers were there." While the SQ claims three teams of five men approached the barricade, Etienne and others say there were at least 100.

She also said the SQ tampered with evidence, removing bullets from the pines soon after the conflict. The bullet-covered boards on the lacrosse court were mysteriously replaced immediately after the standoff.

Luc Adoury, a public relations official for the SQ, said he could not comment on any aspect of the inquest or any related incident. "We never comment on investigations in progress," he said.

The crux of the argument that the Mohawks shot Lemay has rested on the claim that the SQ was not carrying the kind of ammunition used to shoot their officer. But Richard Corriveau, the lawyer representing the Mohawk people at the inquest, said the SQ and the Mohawks both carried the same kind of weapons, and the same ammunition, a .223 calibre metal jacket bullet. Corriveau said witnesses he will call as the inquest proceeds will prove this.

The warriors would not have shot at Lemay, Etienne said. From their position, in order to shoot at Lemay, they would have risked hitting the Mohawk women and children who were standing behind the officers. "Why would they risk killing their families?" she asked.

Etienne turned the focus of the inquest around, accusing the SQ of breaking its own laws. "This was a civil injunction," she said. "They had no right to come in here with teargas and concussion grenades. They had my 13-year-old daughter in a ditch with a gun pointed at her forehead, locked and loaded."

John Cree, who testified at the inquest last Wednesday, also accused SQ officers of unnecessary violence during the summer of 1990. He cried when he described an officer pointing a gun at his three-year-old son.

INQUEST AND INTIMIDATION

In room 5.15 of the Palais du Justice, the guns are out of sight, the carpet is plush, but the game is often much the same. During the inquest, the lack of respect for Native people and Native government is obvious. While each of the SQ officers were on the stand for less than half a day, Deborah Etienne spent three days being examined and cross-examined.

Mario Bilodeau, one of the SQ's three lawyers, asked Etienne to swear to a Chris-

quest: IN THE SHADOW OF THE PINES



Demonstrators at Oka, September 1990

tian god in which she doesn't believe, and demanded that she demonstrate a "war cry" for the courtroom. Coroner Gilbert told Bilodeau to retract his demand, and to apologize to the witness.

Council for Surêté du Québec has focused much of its argument on internal political divisions within the Native community.

"Bilodeau challenges the legality of the Kanehsatake Longhouse," said Mike Royal on CKUT's Off the Hour. "He has been trying to demonstrate the culpability of the Longhouse in Lemay's death."

The Kanehsatake Longhouse represents the views of traditionalist people within the Mohawk community. The Longhouse is generally more militant on issues of Native autonomy than the Band Council, an institution created by the Canadian government.

Bilodeau is capitalizing on political differences within the Mohawk community in order to claim that a radical faction of Warriors took over the more "peaceable"

majority, according to Céline Leduc, a Mohawk supporter who has attended most of the inquest sessions. "Bilodeau is trying to recreate the image of good Indian/bad Indian," Leduc said. She finds this both false and insulting to Mohawks.

"Of course there are factions," Etienne said. "But you have a common factor in land. There was consensus in that nobody wanted to let the Pines go."

Leduc said the inquest's focus on the legitimacy of Native institutions is symptomatic of white Canada's refusal to acknowledge the rights of First Nations people. "Once again, it's Native people and Native government that's on trial here," she said.

SUBTERFUGE AND HARASSMENT

The inquest is expected to last at least another three months. Many people are cynical about its outcome.

Corporal Lemay was shot during 28 seconds of rapid gunfire coming from both Mohawks and police. "They will never be able to determine whose gun shot Lemay. That's just not the point," said CJAD's Jim Duff.

The inquest can bring to light, however, the circumstances leading up to the SQ's July invasion of Oka. A history of subterfuge and harassment is already beginning to emerge.

One SQ officer testified that he had posed undercover as a reporter in Kanehsatake in order to gain access to information about the Warriors.

Jacques Imbault, a member of the anti-Mohawk Régroupement des Citoyens d'Oka, testified that he assisted the SQ in recording the license plates of out-of-town vehicles which visited Oka, also in an attempt to track Warrior activities.

Jim Duff has said he's sure FBI or CIA agents were present at Oka during the crisis. Denise David Tolley of Kanehsatake radio station CKRK said that she too noticed the presence of American federal agents.

Many anonymous sources suggest that SQ officers are heavily involved in the cigarette trade they are presumably trying to stop. Some say the SQ supplies arms to an anti-Warrior group in Akwesasne.

This bundle of "conspiracy theories" cannot be more fully substantiated precisely because many Native people are afraid of the consequences of testifying against the SQ.

"After I testified, there was an SQ car parked outside my home," said Deborah Etienne.

Richard Corriveau said people's fears of going on record about harassment has made finding witnesses for the inquest difficult.

THE PINES CAST LONG SHADOWS

By defending their right to ownership and self-government of the disputed land at Oka, and by disobeying an injunction to remove the barricades, Mohawks questioned the legitimacy of the authority of the Canadian state. The SQ, as the brawn of the state, "saw their ability to control events being compromised," said Duff. The police, with the sanction of the state, moved in to consolidate control, he said.

The inquest has failed to deal with this point. Deborah Etienne described her testimony at the inquest. "I say, 'Your police broke the mandate of the civil injunction and broke the mandate of the SQ by coming to the barricade prepared to shoot,' and they say, 'Who shot Lemay?'"

The stand-off at the Pines in July of 1990 was not an isolated event. It continued a centuries-old fight on the part of Native people, who want to retain their land and their autonomy.

"This is part of history," said Etienne, "and our truth will have to be a part of it."

TIMELINE

1958: The federal government refuses the Kanehsatake Band Council's application for "reserve" status.

1959: The Oka municipality begins building a 9-hole golf course. The action is protested by the people of Kanehsatake who claim title to the land.

1975: Kanehsatake's Band Council's 'land claim' is rejected.

1977: The second 'land claim' submitted by the Kanehsatake Band Council is rejected. The government claims that originally the King of France, not the Kanehsatake people, had title to the land.

1980: David Cross, a Mohawk man, is killed by three shots fired by an SQ officer patrolling Kahnawake. Following the killing, the community bans all SQ and RCMP patrols from the territory.

1990, March 5: The city of Oka approves the construction of the golf course.

March 11: Mohawks in the Pines set up a barricade in defence of their ancestral lands.

June 30: Oka obtains an injunction from Québec's superior court.

July 11: 100 SQ officers in riot gear surround 300 Mohawks at the Kanehsatake barricades. Kahnawake Mohawks block the Mercier Bridge in protest. The SQ assaults the barricades with tear gas, grenades and automatic weapons. The Mohawks return fire. One SQ officer is left dead, corporal Marcel Lemay. It is unknown which side fired the bullet which killed him.

July 15: An effigy of a Mohawk "Warrior" is burned in Chateaugay. A crowd of 200 gathers outside of the Mercier Bridge barriers and demands for SQ to launch an assault.

July 17: A *Gazette* editorial reports that "grandiosely named Warriors" were holding communities "at gunpoint to extort what they want." The Mohawks are also called a gang of thugs.

August 20: Federal troops arrive at Oka and Chateaugay, replacing the SQ.

September 1-3: Soldiers move on barricades and surround Mohawks in the Treatment Centre.

September 26: Mohawks leaving the Treatment Centre are arrested.

1992, July 3: The "Treatment Centre 39" are acquitted of all charges after five days of jury deliberation.

August 20: A period of increasing SQ harassment incites a stand-off between Mohawks and up to 100 SQ patrol cars on Ahsennenhson Road at the Kanehsatake border.

1993, January 18: Coroner Guy Gilbert begins an inquest into the death of Marcel Lemay. It is expected to end sometime in summer.

—Compiled from Daily files and Bridges & Baricades, by the Kanienkehaka Solidarity Group.

Hydro's little army

IT'S A RETURN TO COLONIAL DAYS, SAY THE CREE

BY HASAN KARRAR

Cree natives are angry because Hydro-Québec has decided to arm its private security force. They say that Hydro's new "police force" is a threat to the well-being of their nation.

"Hydro Québec's security force has the same power and authority as the police," said Bill Namagoose, executive director of the Grand Council of the Cree. "But they are only answerable to the president of Hydro-Québec."

However, according to Guy Versailles, the director of media relations at Hydro-Québec, the security force has not been armed solely because of the tension with the Cree in James Bay.

"The term 'arming of gaurds' hardly seems appropriate for 180 security personnel," said Versailles. "In fact there are only 20 such personnel in the James Bay area."

"There was a need to reorganize because our installations were vulnerable. We realized this during the Gulf War when the threat of terrorism was particularly high. There are power stations all over Québec. That's billions of dollars," added Versailles.

According to Namagoose, Hydro Quebec is carrying out watching the Cree with electronic surveillance. "Its police force has been permitted to gather intelligence on those groups or individuals opposing its ideas."

"When is Hydro-Québec going to understand that that we no longer live in a world where corporations can simply do as they please? This special force threatens not just Cree rights under the Canadian Charter of Rights, but those of all Quebecers."

He also stated that the methods used by the Hydro-Québec security force do more harm than good. "Law enforcement Hydro-Québec style means that their police cruisers drive around the territory with shotguns in full view."

"This does more to provoke a violent confrontation than to subdue any possible tension that might exist," he said.

HYDRO TARGETS TERRORISTS

Until March 1991, Hydro-Québec policies tried to discourage, rather than prevent attacks. Now, with the creation of the police force, they propose to have more specialized services.

The police force will intervene in the protection of personnel and property against misdeeds, fire, sabotage and terrorism.

According to a Hydro-Québec Finance and Administration document called *Evolution of the Protection and Business Plan of the Security Forces*, "The social context is changing. Different, more radically inclined social movements are emerging and their pressure tactics have gone beyond simple vandalism and are evolving into terrorism and attacks."

The report also talks about the "emergence of a very well organized opposition group against all new dam and electricity line construction projects".

The Cree have fiercely denied the implication that they would break the law to defend their land. "The Cree have used all institutions of democracy and



have never violated the law," said Namagoose. "Hydro Québec is publishing reports claiming that Cree are terrorists. We are being painted into a picture."

Versailles admitted that there were a number of flaws in the report. "There's really no doubt that parts of the document were wrong," he said.

"There was also the problem of terminology. Some of the technical security terms were misinterpreted by the people and they made their own conclusions. We usually have this kind of problem with the engineers."

"The document provided the Cree with an opportunity to speak out," Versailles added.

HYDRO DENIES CREE ALLEGATIONS

The Grand Council of the Cree, Greenpeace, the Mouvement au Courant and the Association québécoise de lutte contre la

pollution atmosphérique have united to condemn Hydro's new police force.

At a March 2 press conference in Montréal, they voiced their fears of the development of a situation in which an independent and autonomous organization can have its own police. This, they feared, would create a state within a state and constitute a threat to the democratic system.

"This is similar to what is happened during the British Colonial rule of Canada," said Namagoose. "Our territory was claimed by the British Crown and given to the Hudson Bay Company."

"We never consented to this. Hydro-Québec has returned to those colonial days," he added.

Lawyers for the Cree have asked the Québec Human Rights Commission to intervene. The commission is in the process of selecting a person to head the a

committee to look into the Cree's allegations.

Yet according to Hydro Québec, they are all ill-founded.

"A lot of organizations have their own security force," said Versailles. "It's not as if we don't trust the police. It's simply because there are crimes which are specific only to Hydro-Québec installations, such as the stealing of copper wires and tampering with electricity."

He also admitted that Hydro hired a criminologist in the security department. "That's because we want to learn as much as we can about the criminals."

Versailles also denies the charges made by the Cree that Hydro-Québec is gathering intelligence against them. "After our new chief of security was hired he surveyed the entire area for one and a half months. He came to the same conclusion: the intelligence gathering accusations are unfounded."

Keeping the buildings safe

MCGILL SECURITY AREN'T THERE TO MAKE YOUR LIFE EASIER

BY JUDITH WEISSMANN

On Monday, March 29, former Soviet president Mikhail Gorbachev came to town. It was an important day for many students at McGill. But it was an especially important day for McGill's security guards.

On March 29 McGill security had the spectacular opportunity to act as part of Gorbachev's protection. Indeed, it was a shining moment in McGill security history.

The job of security guard usually consists of important duties like telling students that bikes are not allowed inside the Leacock building.

You might hear them say, "Please remove your vehicle from the building," or "Where are you going with that computer?" or perhaps even, "We must check your bag because you set off the library alarm, sorry for the inconvenience."

Who are McGill security guards and what is their job? Well, it has become increasingly evident over the years that McGill hires security officers to protect the various buildings on campus and the contents within.

Don't be fooled, they are not here to make your life easier or safer. They are here "to protect

and to serve" the buildings, not the people inside.

In an attempt to find out more about the security situation at McGill, I was informed that the only person allowed to answer any questions was Sam Kingdon, associate vice-principal for physical resources. But don't bother trying to reach him. Ever. He is always in a meeting. It seems that information about security is kept very secure at McGill.

Left to my own devices, I attempted to find out about security through students, who arguably have not only the greatest contact with security guards but also their better interests, such as their safety, vested in them.

Dot Wojakowski at the Sexual

Assault Center had received some general questions and comments from students regarding security guards, namely, "Where are they and what are they doing?"

When the snow starts to melt, flashers and stalkers are frequently sighted on the mountain behind the Currie Gym. In an attempt to effectively report these situations, students, worried for their safety and the safety of others, have consistently been disappointed by the fact that security guards are often not available or slow to respond to these reports.

Wojakowski questioned security guards' skills in dealing with victims of sexual assault in their

jurisdictions. Do they have sensitivity training? Would they be able to adequately deal with such a crisis?

Of course, from the comfortable position of student, it is easy, tempting, and somewhat amusing, to criticize various aspects of McGill. I don't want to make anybody's life harder than it already is, and I certainly don't want to aggravate anyone in particular.

But I would have to say that McGill security guards are doing a wonderful job at protecting those precious crystal formations that are growing on the ceiling in the basement of Leacock. Because, let me tell you, no one has dared touch them, remove them or objectify them in any way.

Prison: a school for crime

BY DAN ROBINS

The government obsession with control finds its purest expression in the prison.

In prison, your most intimate acts are controlled by a powerful bureaucracy which remains responsible only to an outside world which has already decided you are not worth salvaging. You have no rights, only privileges which can easily be taken away from you.

And God forbid you ever try to participate in ordinary society again.

"In prison law governs every aspect of your life," according to Steve Feinberg, a Montréal lawyer who has worked for prisoners' rights for over a decade. "It decides when you get up, it decides when you have to turn out your lights. It decides how many cassettes you can have in your cell, and how many desserts you can eat with your dinner."

"In prison, there's no escape."

The bureaucrats in charge also decide how often you can shower, when you can see your family, and whether you can get married or operate a business from your cell.

The official line at the Correctional Service of Canada is that things are fine. Jacques Bélanger, a press flack for the Service, said, "I would say rights are very well protected."

But Feinberg and others who actually work with prisoners for their rights disagree. They say human rights abuses are endemic to Canada's penal system — and many think that prisons necessarily violate the rights of those incarcerated.

YOU HAVE THE RIGHT TO REMAIN SILENT

The traditional legal view of prisoners' rights is that they have none except those explicitly laid out in law. That gives administrators and prison staff unbelievable power over every aspect of a prisoner's life.

On paper, officially at least, things have changed. First with the 1980 Solosky Supreme Court decision and more recently with last November's changes to federal prison law. However, prison administrators are slow to change their spots, and even those powers they don't officially have, they as often as not just take, said Feinberg.

If you want to challenge them, that's fine — at least if you're in the federal system, where there's at least a substantial body of jurisprudence defining your rights. But you might very well have been cut off from outside contact for months before you can get a whimsical decision overturned.

If you're in a provincial jail (where people serving under two years are put — in Québec the average sentence is a month), you don't have any such luck. By the time someone could get a case to court, they'd be on the streets. Great for them, but it means that prison administrators have a free reign to decide what rights to bestow on their charges.

And, according to Feinberg, "Their tendency is to deny the rights of people in the

prisons almost entirely."

The big problem, said Feinberg, is that prisons are so cut off from the outside world that human rights abuses are inevitable. "Abuses are spawned because the people guarding them are left unattended by the outside world," he said.

But since that isolation is part of what prison's all about, it's not something that's likely to change without getting rid of prisons entirely. "If prison officials had their way, their operations would be completely secret," said Feinberg.

He said that there is no way to protect the rights of prisoners without doing away with prison entirely. "The human rights of prisoners are completely incompatible with a prison system," he said.

AND IT DOESN'T WORK

Even if you ignore the human rights abuses, the idea of teaching people responsibility and respect for human dignity by putting them in an environment where they have no responsibilities and are given no dignity is, to say the least, rather odd.

Mary Beemans has been working for prisoners' rights and on rehabilitation issues generally for over 20 years. She said that from her original position as a reformist, she has reached the conclusion that prisons cannot be made to work, and we'd best be rid of them altogether.

"They're not eliminating crime," she said.

Feinberg agreed. "It would be hard to come up with something that works worse than incarceration," he said. "Prisons are a school for crime; they don't stop crime."

Beemans said that not only do prisons not rehabilitate criminals, they make them nonfunctional. She compared prisoners to animals brought up in captivity who, once released, cannot survive in ordinary society.

"It ingrains the helplessness. Guys come out, with good intentions, but there's no jobs," she said. "They don't know how to rent an apartment, they don't remember how to pay hydro. They've stagnated. We invest so much in the penal system, but don't invest in the community groups who have to pick up the pieces afterwards."

And that, of course, only leads to more crime.

Feinberg argued that prisons themselves cause crime by severing people from the social context which usually keeps people

from committing crimes. "People serving sentences are pushed towards contact with people who have shown they will break the law, and pushed away from their social context, with people who respect the law."

In fact, government study after government study has shown that prisons just don't do what they're supposed to do. A landmark study, completed in 1977 by the Standing Committee on Justice and Legal Affairs' Subcommittee on the Penitentiary System in Canada, concluded that "a crisis exists in Canada's penitentiary system" — a finding which has been repeated by every study undertaken since, including the Archambault Royal Commission on Sentencing of the late '80s, whose recommendations have still not been implemented.

But Bélanger of the Correctional Service of Canada disputed the findings of these studies, saying, "There are some problems, but the system is always in evolution."



When asked if prisons work, he said, "It's not for me to say that. Our job is to administer sentences. We just reflect what the legislature tells us to do."

Beemans and Feinberg agreed that the problem of crime can only be solved by looking at underlying social problems. "Putting someone away doesn't help the victim," said Beemans. "It's like sweeping it under the carpet."

She gave the example of men jailed on domestic violence charges. "They don't go in for long, they're only in there for a month and then they're out. You haven't solved anything, you've just overcrowded Bourdeaux."

WHO'S ON THE INSIDE?

If prisons were just about keeping dangerous folks away from everyone else, they might be easier to support. But the guest list is so loaded with the already disenfranchised that it's hard to believe they're the ones who pose the most danger to society.

Among women, 82% were abused as children (56% sexually and 68% physically). Though statistics aren't kept for men, Beemans said that in her experience, the numbers have been close.

Across the board, prisoners are disproportionately poor and poorly educated. (Among men, 65 per cent have less than a grade 8 education in math and language skills.)

It doesn't help that if you're sent to prison, you almost always lose your job and apartment (and likely all your belongings along with it), so when you're released you're unemployed and homeless. Prison robs you of the resources to help yourself, so to survive you often have to turn to anti-social crime.

On of the most notable things about Canadian prison demographics are the disproportional number of natives jailed by the Canadian state. Correctional Services Canada stats suggest that around 12 per cent of federal inmates are native, next to 2 per cent in the population at large.

That itself is bad enough, but according to Bob Gaucher, a criminology professor at the University of Ottawa who has worked extensively with native prisoners, the real figures are significantly higher, especially in the provincial penal systems (though relatively low in Québec, with its low population of urban natives, who are the people most often targeted by Canada's justice system). Studies have also shown that natives have a harder time getting parole, and get on average longer sentences for the same offence.

What it boils down to is that a higher proportion of natives in Canada are in jail than are Blacks under South African Apartheid.

A TOOL FOR CONTROL

Prisons cost the government about \$1.745 billion annually, and the price is rising. If they don't work, and even government studies say they don't work, then why spend near two billion dollars on them?

"Everyone's convinced that prisons don't work, even the people who're running them," said Feinberg.

So why don't they just shut them down? "To some extent, they don't know what to do," he said. "To some extent they know what to do, but they're afraid to do it. And to some extent they know what to do, are not afraid, but there's no political will because prisons serve their purposes."

First and most obvious, when the government spends all those dollars, they're giving them to someone. From guards and prison administrators to the suppliers and contractors hired to build the damn things, lots of people profit from the incarceration of the socially inept. Why else would Mulroney have had a prison built in his riding?

But Feinberg sees more sinister reasons for the proliferation of prisons in Canada (we've got the second highest incarceration rate in western 'democracies', though we're way behind the U.S.).

"It doesn't perform its stated purposes, but it does perform a purpose," he said. "It employs a lot of people and gives the government a tool to use to control a small part of the population, and a tool they can use if needed to control a larger part of the population."

He said the government already has Orders in Council which lay out how the government would go about interning large segments of the Canadian population, according to powers possessed under current law. "It serves the government's purpose to have a system of interment for the civil population, not just the criminal population, should the need arise," he said.

Smoke and mirrors

THE ILLUSION OF GOVERNMENT STUDIES ON MARIJUANA

BY AUBREY COHEN

We all know that smoking pot is fun, healthy and safe. But the government wants you to believe that pot causes brain damage, birth defects and anti-war efforts.

The Addiction Research Foundation (ARF) is an agency of the province of Ontario which distributes all sorts of information on drugs. They have quite a bit to say about the use and effects of marijuana.

They like to say marijuana and related drugs are dangerous to your health, and that there are no medical uses for marijuana. But many studies have reached just the opposite conclusions.

Still, marijuana remains illegal. Jeff Schurie, one of the directors of Help End Marijuana Prohibition (HEMP) Canada, would like to see that changed. Schurie and others committed to pot legalization see studies like those put out by the ARF as nothing more than justifications for the continuing illegality of hemp.

HASH FOR HEALTH

In their article on marijuana, hash and hash oil in the "Facts About..." series, the ARF makes many questionable claims about the effects of marijuana.

The first of these claims is that, "Although THC and other cannabis constituents have been tested for treatment of asthma, epilepsy, glaucoma, anorexia nervosa, and nausea caused by anti-cancer therapy, so far there are no generally accepted medical uses."

Schurie takes issue with this claim. He says, "The new surgeon general of the United States, Jocelyn Elders, feels that legalization of marijuana for the medical field is a top priority for her administration."

Furthermore, the ARF itself acknowledges that tests for a wide variety of medical uses for marijuana had been carried out, but they do not indicate the results of these tests, nor do they define the term "generally accepted".

Schurie was able to list study after study which confirmed the uses of marijuana in the medical field. To give all of them here would take far too long, therefore, a few examples are given.

Studies by Dr. Donald Tashkin of UCLA and the American Medical Association confirm the usefulness of marijuana in treating asthma.

The AMA study found that marijuana is effective in treating 80% of all asthmatics. Tashkin described cases where marijuana had stopped a full-blown asthma attack. Also, theopoline, the generally accepted asthma medication, has its own problems.

"In 1986, 50 people died from theopoline, there were 6500 emergency room admittances and 1000 cases of permanent brain damage," said Schurie.

A study by Doctors Kepler and Frank of Harvard showed that marijuana was two to three times as effective as any other medication for treating glaucoma.

Some other medical uses listed by Schurie include treatment of nausea associated with chemotherapy, control of epileptic seizures, control of seizures from multiple sclerosis, use as an antibiotic, treatment of herpes and use as an expectorant.

OTHER USES

But the Canadian government doesn't distinguish between the leaf and the plant, so the entire hemp plant is illegal. Schurie cited the possibility of using hemp for fuel, paper and clothing.

Referring to the use of hemp for clothing, Schurie said "Most people don't realize that almost half the pesticides in North America are used on cotton."

Hemp, on the other hand, is a hardy crop which grows as a weed on our continent.

"If we used hemp, we would need no pesticides and cloth would last 7-10 times as long."

As far as paper is concerned, hemp, which grows quickly and is easily harvested, has obvious advantages over wood pulp.

For the same reasons, hemp is better than oil as a fuel.

The Ontario environment minister has said that hemp is not a good fuel alternative because it would not grow in our climate. But Schurie countered, "Marijuana is the largest cash crop in British Columbia and probably the largest cash crop in Ontario."

AND IT DOESN'T EVEN KILL YOU

Another claim by the ARF report is that "Cannabis impairs... the ability to safely perform such complex tasks as operating a motor vehicle."

Schurie quoted a study by Dr. Crancer of the Washington State Department of Motor Vehicles which said that, "Impairment in simulated driving performance does not seem to be a function of increased marijuana usage or inexperience with the drug."

He also quoted professor Eric Goode, who said in his book *The Marijuana Smokers*, "To justify marijuana's present legal status it is necessary to use damaging facts about marijuana such as its impairment of driving skills even if they are imaginary in character."

There were other studies cited by Schurie in which people who had smoked marijuana actually scored better on simulated driving tests than those who had not.

One of the possible effects of marijuana smoking, according to the ARF study, is brain damage. Schurie refutes this claim as well.

"The only study to show brain damage from marijuana was a study by Dr. Heath at Tulane University," he said.

In this study, Heath hooked up a mask to the faces of monkeys and then pumped the equivalent of 50 joints into them in five minutes. He then cut open their heads and counted their brain cells. A later review of this study showed that the loss of brain cells resulted from asphyxiation due to the lack of oxygen and not from the marijuana itself.

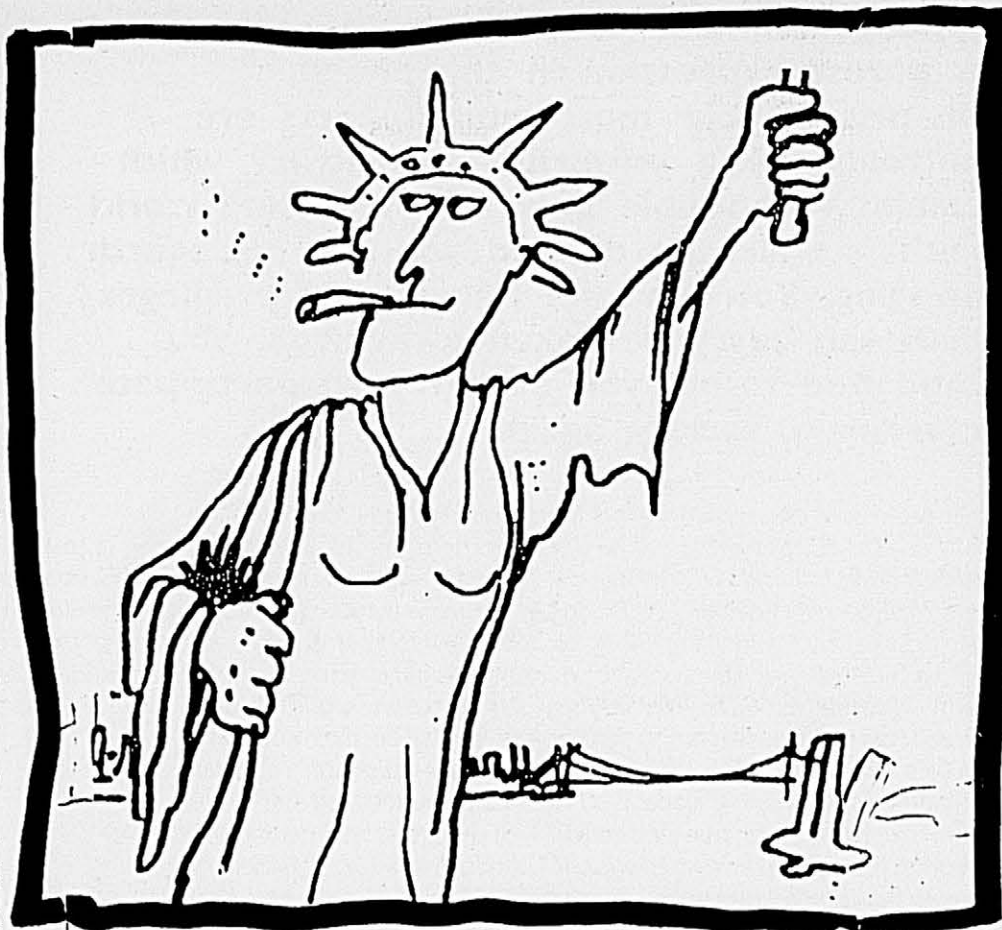
In fact, "The doctor himself has admitted that his findings were bogus."

The ARF report also lists "chromosome damage, low levels of male sex hormone [and] reduced defenses against infection" as effects which, "some physicians" have associated with marijuana use.

The report says that, "Although these effects have not been proven to be linked directly with marijuana use in humans, animal studies show that high doses of cannabis can cause them."

As far as these health issues are concerned Schurie claims that "nowhere do they quote their sources" and that, when the sources are given, "they quote the findings of a very small number of outdated negative research." He also questioned the relevance of animal studies with regard to the effects on humans.

The last major issue is that of dependence. There are two



elements here, psychological and physical dependence.

The report by the ARF claims that, "With regular use, people can become *psychologically dependent* on cannabis."

But Schurie said, "We all have psychological dependencies on a number of things." He listed television, sugar, spouses, children and cars as examples.

As far as physical dependence is concerned, Schurie said he had "at least a dozen studies which claim that there is absolutely no physical dependence [on marijuana]."

"For eight months we've asked them for the scientific research to back up their claims, but they have not provided it," said Schurie.

(On the other hand, it does make you look kinda goofy for a couple of hours).

WHO'S SMOKING?

As far as use is concerned, the ARF claims in their study of Drug Use Among Ontario Adults that a low percentage of adults use marijuana.

"In 1991, 6.8% of respondents reported using cannabis at least once in the twelve months prior to the survey."

The most obvious problem is that many people are not willing to admit that they use cannabis. The ARF breakdown according to socio-economic status illuminates this.

"Compared to the average respondent, those who are unemployed (20.4%) or students (20.8%) are the most likely to report use... Between 1989 and 1991 [reported] cannabis use declined significantly among those with secondary education (from 10.5% to 6.4%), post-secondary education (from 12.6% to 7.9%), professional or managerial occupations (from 10.9% to 5.4%), and labour occupations (from 14.5% to 7.4%)."

Schurie wondered what these statistics actually reflect.

"Are these people using it less and less or are they less willing to admit it?" Given the resurgence of the rabid right in recent years, it is not irrational for people to be reluctant to admit use.

The fact that more students and people who are unemployed are willing to admit use is also understandable. These are the people with the least to lose.

In the meantime, we are supposed to accept government statistics on the use of cannabis even though it is obvious that these statistics are bound to be inaccurate. The government then takes these statistics and manipulates them into supposedly giving us insight into how marijuana use varies among different socio-economic groups.

We are also supposed to accept what the government tells us that "some physicians" have found that cannabis use "can cause" even though "these effects have not been proven to be linked directly with marijuana use in humans."

Toronto cops beating up homeless people

BY JENNIFER MACINTYRE

TORONTO (CUP) — "A friend of mine was taken behind some buildings where the cops beat him up really bad. They put telephone books on him so there wouldn't be any bruises and then kicked him. They really messed him up."

This is the story told by a young man living on Queen Street. On almost any major street in Metro Toronto, there are homeless women and men who have stories to tell about beatings, assaults and humiliations at the hands of the police.

Such vicious police attacks against homeless people may surprise university students, but to Toronto's homeless, the threat of police violence is as real as the uncertainty of their next meal.

The problem is serious enough that a coalition of community groups, calling themselves the Ontario Coalition Against Police Violence, have created a telephone hotline for homeless people, so victims of police violence can come forward and fight back.

"The experience of the community workers led them to believe that there was an increase in police violence against homeless people," John Clarke of the Ontario Coalition Against Poverty said last month.

A study released last May found that out of 450 homeless people surveyed, one in ten said they had been assaulted by police one or more times in the past year. The study was conducted by the Street Health clinic, which provides health services to the homeless.

On top of these physical assaults there are a whole range of police abuses, Street Health workers say.

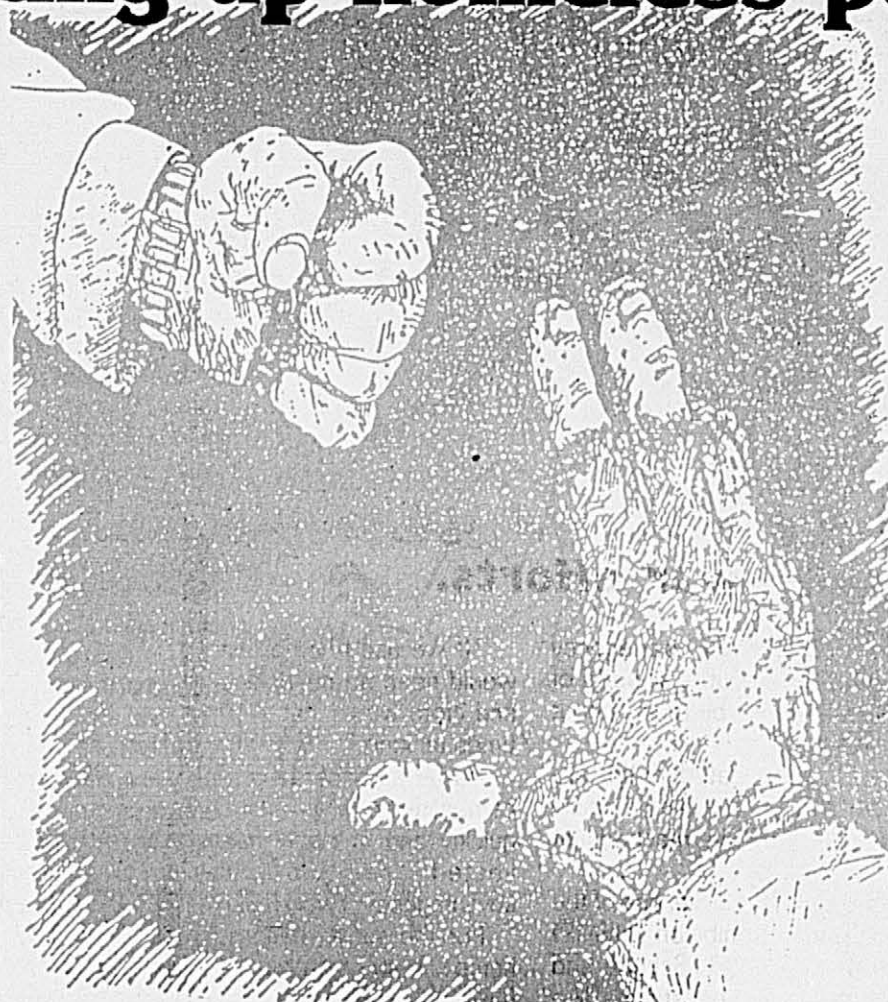
"Police use a lot of intimidation and verbal abuse," says nurse Cathy Crowe. She says police frequently use abusive terms "such as 'queer' or 'goof'."

CHERRY BEACH EXPRESS

Crowe says Metro Toronto police officers continue their long-established tradition of bringing homeless people forcibly to Cherry Beach for beatings. The beach, located at the south end of the Don River, has been a favourite site for police harassment of gays, lesbians and homeless people since at least the 1940s.

"I've heard stories of guys being picked up and taken down to Cherry Beach where the cops practice their own kind of justice," Crowe says.

Another nurse recently told



GRAPHIC BY CARSTEN KNOX (EXCALIBUR, CUP)

the Toronto Star that victims of police beatings who surface at Street Health usually suffer from "concealable" injuries, such as bruising in the stomach from boots or knees, head injuries, or cracked or broken ribs.

"There are tactics used by [Metro] police that are used in third world countries, such as covering a person's head with a

bag so that they can't see who is assaulting them, and strip searches where a woman's clothes are taken from her even though all the cops are men, and she is kept naked for a long time," Crowe says.

Even though homeless people who have been assaulted are sometimes taken to emergency wards, Crowe said police "will

tell the doctor things such as, 'Oh this person was drunk and fell down the stairs when he was resisting arrest.' And the doctors will usually believe the police story over the victims."

Not surprisingly, Metro police have given the hotline and the Street Health report a cold response.

In the wake of the Street Health report written last May, Metro Police chief William McCormack claimed he still has "no evidence offered of wrongdoing by members of our force against homeless persons."

According to McCormack, abusive officers don't even

exist.

"Persons applying as police officers with this force undergo extensive background checks, interviews and psychological testing to ensure the most desirable candidates are chosen. Where there is evidence of candidates being belligerent, aggressive or abusive, they are not chosen," the chief argued in his letter.

Drug testing: CORPORATE INVASION FOR FUN AND PROFIT

BY WENDY LEVANT

For those who believe in separating business from their personal lives, employers increasingly have something quite different in mind.

A recent study indicates that 29 per cent of companies in the U.S. require employees to undergo mandatory drug tests or lose their jobs.

This number compares with two per cent of Canadian companies, including Toronto Dominion Bank, Unitel Communications and Imperial Oil, as well as 20 per cent of companies in the transportation sector with more than one hundred employees, and another 20 per cent planning to implement mandatory drug testing in the near future.

This number will continue to rise, unless the Canadian Civil Liberties Association (CCLA) has anything to say about it.

The CCLA has formally lodged a complaint with the Canadian Human Rights Commission, protesting the Toronto Dominion Bank's mandatory drug-test program. It is the first time the commission will hear a case of this nature, and its decision will

have far-reaching implications.

Potentially it will put a limit on an employer's power to arbitrarily intrude on people's lives. But if the complaint fails, who is to say that companies' involvement with their employees' personal lives will stop with drugs? Family life, sexual history and/or interests, and political leanings might all be on the agenda.

URINE TROUBLE

According to TD's manager of employee relations, Aisla Raven, "Newly hired employees are required to undergo urine tests within 48 hours of being accepted for employment. If their tests yield positive results, they are required to participate in a special employee assistance program."

At the conclusion of the program, they are tested once more. At this point, they are subject to dismissal for either refusing to be tested or testing positive.

In a complaint filed by Alan Borovoy, General Council of the CCLA, to the Canadian Human Rights Commission he asserted: "In the opinion of the CCLA, a requirement to share urine with

strangers amounts to a gratuitous intrusion on personal privacy and human dignity. Urinalysis reveals a lot about a person's health and lifestyle, but very little that is job-relevant."

The issue reached the tribunal stage in December 1992, with a decision still pending.

Raven insisted that TD's program is of a humanitarian nature. "It is a two-pronged approach

"honesty and integrity".

"A person who tests positive is not terminated, they are sent to counselling. It's a rehabilitative process to promote a safe and healthy work environment. We're not like some of the companies in the States that you've probably heard of," she said.

Borovoy does not dismiss TD's claim that their program is a way of helping their employees,

minority of those who have ingested such drugs have developed a dependency on them, and these tests cannot show whether the subject is a frequent, addicted, occasional, or a rare user."

Most importantly, literature on the subject does not demonstrate a relationship between exposure to such drugs and an impaired job performance.

Section 2 of the Canadian Human Rights Act prohibits distinctions in employment on the basis of disability, which specifically includes "existing or previous dependency on alcohol or drugs", according to the Canadian Human Rights Commission's policy on mandatory drug testing (1987).

Furthermore, it says, "Mass and random testing should not be implemented and individual tests should only be considered when performance deficiencies have been observed."

In calling for action, the CCLA is asking the Commission to implement its own policy. Toronto Dominion Bank's program clearly practises discrimination on the basis of "disability" within the context of the Act.

A decision on what will be a precedent-setting case is anticipated this summer.

"A person who tests positive is not terminated, they are sent to counselling. It's a rehabilitative process to promote a safe and healthy work environment."
—Aisla Raven, TD Bank employee relations manager

consisting of risk-assessment and honesty and integrity," she said.

"Risk assessment" is an effort to protect the company's assets and reputation in the face of the threat allegedly posed by illegal substances and those who subscribe to them.

TD maintains that the use of illegal substances is an illegal act, and does not wish to be associated with anything illegal. Raven uses this rationale to defend the company's alleged mandate of

but questions their "self-serving" description of what they are trying to accomplish.

"A program genuinely committed to helping people, even in the area of substance abuse, could not focus so much on illegal substances to the relative neglect of legal substances such as alcohol and nicotine," he said.

"The most a positive test could reveal is some exposure to the drug within a few days preceding the test," he said. "Only a small



DAILY GRAPHIC BY JANE TREMBLAY

Thirteen-year-old Jessica Vargas was on her way to protest a Klan rally when a Denver cop flashed a KKK hand sign at her and her friends. "We know the cops are against us, but to see him do it with his own hands! And he just smirks," said Vargas. "You just get shocked."

Los Angeles (NLNS) — Ever call a hard-line cop a Nazi? Turns out that in some cases you may be literally right.

The problem of organized white supremacist activity among police in the United States is widespread, and is only growing in the '90s, despite "affirmative action" in police departments.

Sheriff Block of the Los Angeles Sheriff's department is under fire for not implementing the reforms proposed by Judge Kolts. The Kolts report on the Los Angeles Sheriff's Department, like the earlier Christopher Commission report on the LAPD, proposed mostly band-aid solutions for a serious problem.

But the worst part of the Kolts whitewash of the LAPD was its determination that there is no proven foundation to charges of organized white supremacist activity in the sheriff's department, specifically through such quasi-gang formations within the police force. Two of these gangs, the Vikings and the Cavemen, have members involved in shootings and killings of Black and Latino youth.

This finding flies in the face of one court ruling that the Vikings were a "neo-Nazi" formation, and another requiring that if prosecutors could talk of the gang affiliations of defendants, the Viking affiliation of sheriff's deputies also be entered into evidence. One such ruling, requiring that the LAPD actually abide by its own stated guidelines on the use of force, was recently voided by appeals court as being "too far-reaching".

But the Kolts report's most glaring omission illuminates the reality of organized racist activity in the department. In criticizing District Attorney Ira Reiner's refusal to prosecute deputies for brutality or murder, the Kolts report cites the case of a deputy who went out "looking for trouble" on New Year's Eve two years ago. He was overheard making racist comments and ended up shooting and killing a Mexican national.

Yet Kolts fails to mention that the deputy involved, Brian Kazmierski, had previously been investigated by the FBI and kicked off the force for burning crosses inside the county jail to intimidate Black prisoners. Kazmierski had been reinstated to the department on the express orders of Sheriff Sherman Block. The media went along with this cover-up, not reporting on Kazmierski's history and refusing to print letters which pointed it out.

HANGING OUT WITH METZGER

Robert Bauman, a civilian employee of the LAPD for 23 years, was discovered by Huntington Beach cops participating in activities organized by Tom Metzger and other white supremacists in Orange County. Bauman was assigned to investigate applicants for police permits, with access to criminal records, tax filings and other data.

Huntingdon Beach police reported that he apparently engaged in counter-surveillance activity against them, disrupting their attempt to cover the meeting and apparently identifying them as cops to other participants.

A subsequent investigation by the LAPD's Anti-Terrorist Task Force and by Internal Affairs uncovered other connections to white supremacist activity, and after a warrant was obtained, a search of Bauman's home disclosed a vast collection of material on the Nazis and white supremacist literature. Bauman however claims he is only an independent historical researcher, not affiliated with Metzger.

Whatever his affiliation, Bauman used his access to LAPD's computers to run checks on Metzger, Stan Witez of the local Nazi party, Arnold Schwarzenegger, Irv Rubin of the Jewish Defence League, a private investigator and Peace & Freedom Party candidate Jan Tucker, and as many as 200 others. His defense is that he was obtaining the information for his personal historical research and interest in right wing and left wing groups. He says he was angry at Rubin for disrupting a historical society meeting in Pasadena, apparently a reference to the holocaust-revisionist outfit, the Institute for Historical Review, tied in to Willies Carto's

Cops and the Klan

Spotlight/Liberty Lobby network and Joe Fields' Populist Party.

Bauman has been given a 10-day suspension, and new Police Chief Willie Williams promises to tighten up access to police computers. But Bauman has appealed his suspension, saying even 10 days is too much, and citing the cases of at least 45 other cops and civilians employees who have been disciplined in the last three years for using the computers for "unofficial business". Most received only reprimands or one or two day suspensions.

NAZIS IN THE FORCE

Far right groups have infiltrated police forces elsewhere in the country, as well. In Houston, Texas, the Klan has been waging an active recruitment campaign among the police for over a year. A police corporal, Al Csaszar, was put on paid leave last July after beating a Nigerian immigrant and yelling racist epithets at him. His partner was also taken out of the field.

In June, Boynton-Beach, Florida, police officer Dave Demarest sought reinstatement to the department after having been fired in February for having flaunted a swastika tattoo to several other cops, including a Jewish woman officer.

In his defense, Demarest presented that racism and Nazism were widespread and generally accepted at the department. He submitted as evidence a photo of two officers dressed in Nazi uniforms for a Halloween party; the picture had been displayed in the office of the deputy chief.

A lawyer for Demarest said another detective had mounted a picture of a Black man on his office wall, captioned, "Is it a chimp?"

In Denver, Colorado, in August, two cops, Bill Carter and Ruth Potter of the intelligence unit assigned to monitor Klan activities, were re-assigned after they sent baby shower gifts to Klan leader Shawn Slater, a "former" Nazi skinhead. In an interview with Kerwin Brook, an anonymous white Denver police officer described cops calling Black or Mexicano people on the streets "nigger" or "spic", hoping to provoke an angry response and a fight where they can jump or arrest the person.

In a separate article, Brook reports the experience of 13-year-old Jessica Vargas, who was on her way to protest a Klan rally when a Denver cop flashed a KKK hand sign at her and her friends. "We know the cops are against us, but to see him do it with his own hands! And he just smirks," said Vargas. "You just get shocked."

In Huntington Beach, California the police department is being charged with anti-Semitism and harassment by two Jewish cops, who found themselves the victims of constant slurs by fellow officers and superiors.

In the Northwest of the continental United States, several police forces have recently had Richard Masker address them about white supremacist groups. Masker was fired from a municipal job in Oregon for mailing out Hitler birthday cards, and in August he was reprimanded at a similar job in Idaho for sending a letter to a business association accusing it of being "part of an international Marxist, Zionist conspiracy".

True Confessions

...CONTINUED FROM PAGE 2.

DAILY DEATH THREAT

The person on the other end of the phone was pretty incomprehensible, muttering things about Polytechnique, Concordia, and communists, fascists and Nazis, things like that. It ended with a "How would you like bullet in the gut?"

The intrepid *Dailyscribe* who'd answered the phone said, "No, thanks," and hung up.

We were kind of shook up, and called in the state. The cops arrived quickly and were very friendly — though bummed out by the amount of paperwork they had to do (less than a week after the Concordia death thing, they weren't going to mess *anything* up).

We exchanged pleasantries with the police as we went about putting out the first issue of the year. McGill Security came and went, and the room got hotter (they don't ventilate the Union Building in summer).

We exchanged jokes with the cops, and they compromised our usual anarchic reception style by warmly greeting visitors to the *Daily* office.

Eventually they decided no one was coming down to slay us all, and left. We bade them farewell and they were out of our lives forever, one of them remarking as he crossed the threshold, "Time for the far right to go and let the far left get back to work."

We got back to work.

RACIST BORDER COPS

We arrived at the U.S. border, an ethnically-mixed group in a privately-run Haitian bus, and were soon to be subjected to suspicion, derision, and contemptuous interrogation.

The bus was searched, our baggage checked, and personal backgrounds closely scrutinized. After all, this is what border inspectors are supposed to do — find out if any one of the untrustworthy individuals assembled in front of them, all Canadian citizens, was intending to immigrate illegally into the U.S..

Then again, maybe it was just for some disrespectful fun — might as well use, or is it abuse, your authority if you've got it. Bags were thrown open, emptied, the belongings tossed aside. Next, please.

They even said please, as if it was a justification. Two passengers, both of Caribbean descent, were detained for uncooperative behaviour. They'd have to see the Statue of Liberty next time. I guess I was just lucky; I was only asked my name, and a few of my professors', and where I was going, several times. You never know, you might just forget. And these enlightened citizens were only serving the republic.

AIRPORT IMBROGLIO

When one has a surname like mine — Arafat — one does not need to belong to a visible minority, be queer or be a woman to be discriminated against.

My encounters with the police are most interesting in the airports. It has become standard procedure for me to be singled out and made to wait for a good many hours.

I then have to go through the humiliating process of airing every single item in my bag. I have also been submitted to numerous body searches, even after successfully passing through this electric metal detector.

The worst is being escorted by intelligence or airport security personnel through much of the red tape at the airport. This practice is so embarrassing and arousing of suspicion that I make a point of telling my friends to leave the plane either well before or well after me.

I do so, so that they are not suspected of traveling with me. Otherwise, they would have to endure, the humiliating ordeal that I have come to experience up to half a dozen times a year.

COMPLETELY TRASHED

After my first year of university, I decided to make the trip into "the city" (Cambridge, Massachusetts) to see the midnight showing of the Rocky Horror picture show at the Harvard Square Theatre. What's Rocky Horror without a good buzz? So I got completely trashed on Southern Comfort before the movie.

This turned out not to be such a great idea, because I got sick in the middle of the movie. My friend escorted me to the toilet where I sat on the floor, puking.

A six-foot-plus Cambridge cop then walked in and stood right over me. He looked at my friend. "Find a place for him to sleep. Or we will."

There it was. The full force of the justice system coming down on a drunk teenager. I've never been so scared of a cop in my life.

MAUDIT ANGLAIS

I have, rather fortunately I think, come into contact with our fine officers of the law on only one occasion. (It was also the only time I've been snubbed for being an anglo.)

I had just moved in a few days before; my apartment was a complete shambles, littered with boxes, fresh groceries and piles of clothes. I heard a knock at my door, so I used my best anglo French to ascertain who it was.

"C'est qui?"

"C'est la police. Ouvrez la porte!"

So I did. They marched in and looked through all three rooms, poking through my closets and cupboards, moving my boxes.

It all happened very quickly, and I didn't have time to look up the translation for search warrant. I approached an unfortunately stereotypical burly policewoman.

"Qu'est-ce que vous voulez? J'ai juste démenagé ici."

With a laugh, she said in English that they'd been tipped off that a drug dealer had moved into my building and they were conducting a room-by-room search.

And then they were gone, leaving only a whispered "maudit anglais" and harsh laugh on my doorstep.

